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# UNIVERSITY

## PALI SELECTIONS

### PROSE

[According to the Pali Vinaya scheme Siddhattha's attainment of Buddhahood at Bodh-Gayā is to be regarded as marking the beginning of Buddhism, standing as it does as a dividing line between his earlier and later career. In the former he is the *Bodhisatta*, in the latter he is the *Buddha*. As Buddha, he lived and worked for forty-five years. As Bodhisatta, his career not only embraces his life as Siddhattha, bordering on Buddhahood and covering a period of thirty-five years, but extends farther back ranging over a long long period of time during which he is said to have been born and reborn in different forms of life. The first trace of his existence as Bodhisatta is met with in the life of the wise hermit, Sumedha, and the last in that of prince Siddhattha. The orthodox Buddhists believe that in each of the Bodhisatta births, previous to his last, he had, as recorded in 550 Jātaka stories, developed in different degrees and brought to perfection the ten essential qualities which pave the way for Buddhahood,—the *dasa pāramiyo* or *dasa Buddha-kāraṇa-dhammā*.

Besides the two natural events, Nativity and Demise, there are two most notable incidents in his long life, viz., his attainment of Buddhahood and the first promulgation of his system. The interval between Buddhahood and the First Sermon is near about three months, the first seven weeks of which are said to have been spent at the foot of the Great Bo and on six other spots close by. During this short space of time Gotama Buddha developed his thoughts and felt the urge for promulgating his doctrine. Thus far Buddha is a silent thinker aspiring to be a teacher. With the preaching of the First Sermon began his career as Teacher, *Satthā*, i.e., as the Founder of Buddhism. This career runs over a period of forty-five years during which he put forth tremendous activity, making converts, gathering disciples and training strong bands of men and women for the work of salvation. Buddha is a teacher, leader and reformer until his demise, after which he appears as the highest divine personality.

The first twenty-eight pieces of the present Selections are extracted from the Jātaka, the Nidānakathā, the Udāna and the Dīgha-Nikāya, and they shed light mainly on Gotama's previous births, nativity,



enlightenment and teachings, as also on the dissension in the Saṅgha and on his last days and admonitions, including his words about the inspiration which his lay-disciples would draw from visiting the four places, Lumbinī, Bodhi-Gayā, Benares and Kasiṇārā, which to us are reminiscent of four great events,—the first as being the place of birth of the Boddhisatta, the second that of the Buddha, the next that of Buddhism and the last that of Buddhist Art. The questions that next suggest themselves are the questions of Worship, Ideal and Realisation, which have been sought to be illustrated through three pieces from the Milindapañha entitled BUDDHO PŪJAM SADIYATI, NIBBANA and DHAMMANAGARA. The remaining pieces from the Milinda have been selected as samples of later speculations on Buddha's perspective of Truth and on certain fundamental points of his doctrine.]

### I. SACUANKIRA-JĀTAKA

- Atite Bārāṇasiyaṃ Brahmaḍatto rajjaṃ kūresi. Tassa Duṭṭha-kumāro nāma putto ahosi kakkhaḷo pharusso pabaṭṭasi-visopamo, anakkoṭivā vā apabaritvā vā kenaci saddhiṃ na katheti.
- 5 So antojanassa ca bahujanassa ca akkhiṃhi patitarajjaṃ viya khāditaṃ āgatapiṇḍo viya ca amanāpo ahosi ubbejanīyo. So ekadivasam nadikūḷam kīṭitukāmo mahantena parivārena naditīraṃ agamāsi. Tasmim khaye mahāmegho utṭhahi. Dīsā andhakārā jātā. So dāsapessajanam āha : “ettha bhaye, maṃ gahetvā nadī-
- 10 majjhaṃ netvā nahāpetvā ānethā” ti. Te taṃ tattha netvā “kiṃ no rājā karissati, imaṃ pāpapurisaṃ etth’ eva māremā” ti mantayitvā “ettha gaccha kākakappi” ti udake naṃ opilāpetvā paccuttaritvā tīre aṭṭhaṃsu. “Khaṃ kumāro” ti ca vutte ‘na mayam kumāraṃ passāma, meghaṃ utṭhitam disvā udake
- 15 nimujjivā purato āgato bhavissati” ti amaccā raṇṇo santikaṃ agamaṃsu. Rājā “khaṃ me putto” ti pucchi. “Na jānāma deva, megho utṭhito, purato āgato bhavissati ti saññāya āgat’ amhā” ti. Rājā dvāraṃ vivarāpetvā naditīraṃ gantvā “vicinathā” ti tattha tattha vicināpesi. Koci kumāraṃ uāddasa. So pi kho
- 20 meghandhakāre deve vassante nadiyā vuyhamāno ekaṃ dārūkhaṇḍhaṃ disvā tattha nisīditvā maraṇabhayaṭṭajjito parideva-māno gacclati.

Tasmim pana kāle Bārāṇasī-vāsi eko seṭṭhī naditīre cattālisa-koṭi-dhanaṃ nidahitvā dhanatanhāya dhanapiṭṭhe sappo

hutvā nibbatti. Aparo tasmim yeva padese timsa-koṭiyo  
nidahitvā dhanatanhāya tatth' eva unduro hutvā nibbatti. Tesam  
vasanaṭṭhānam udakam pāvisi. Te udakassa pavittṭhamaggen'  
eva nikkhamitvā sotam chindantā gantvā nam rājakumārena abhi-  
nissinnam rukkhakkhandham patvā eko ekam koṭim itaro itaram 5  
āruyha khandhapittṭhe va nipajjimsu. Tassa yeva kho pana  
nadiyā tīre eko simbalirukkho atthi, tatth' eko suvapotako vasati.  
So pi rukkho udakena dhotamūlo nadipittṭhe pati. Suvapotako  
deve vassante uppatitvā gantum asakkonto gantvā tass' eva  
khandbassa ekapasse nilīyi. Evam te cattāro janā ekato vuyha- 10  
mānā gacchanti.

Bodhisatto pi kho tasmim kāle Kāsiraṭṭhe udicca-brāhmaṇakule  
nibbattitvā vuddhippatto isipabbajjam pabbajitvā ekasmim  
nadīnivattane paṇṇasālam mūpetvā vasati. So aḍḍharattasamaye  
camkamamāno tassa rājakumārassa balavaparidevana-saddam sutvā 15  
cintesi: "mādisse nāma mettānuddayasampanne tāpase passante,  
etassa purisassa maraṇam ayuttam, udakato uddbaritvā tassa  
jīvitadānam dassāmī" ti so tam "mā bhāyi, mā bhāyi" ti assāsetvā  
udakasotam chindanto gantvā tam dārukkhandham ekāya koṭiyā  
gahetvā ākaḍḍhanto nāgabalo thāmasampanno ekavegena tīram 20  
patvā kumāram ukkhipitvā tīre patiṭṭhāpesi. Te pi sappādayo  
disvā ukkhipitvā assamapadam netvā aggim jāletvā "te  
dubbalatarā" ti paṭhamam sappādīnam sarīram sedetvā pacchā  
rājakumārassa sarīram sedetvā tam pi ārogam katvā āhāram dento  
pi paṭhamam sappādīnam yeva datvā pacchā tassa phalāphalāni 25  
upanāmesi. Rājakumāro "ayam kūṭatāpaso mam rājakumāram  
agaṇetvā tīracchānagatānam sammānam karotī" ti Bodhisatto  
āghātam bandhi.

Tato katipābhaccayena sabbesu pi tesu thāmabalappattesu  
nadiyā oghe pacchinne, sappo tāpasam vanditvā āha: "bhante 30  
tumhehi mayham mahā upakāro kato, na kho panāham daḷiddo,  
asukatṭhāne me cattālīsa-hiraṇṇakoṭiyo nidahitā, tumhākam  
dhanena kicce sati, sabbam etam dhanam tumhākam dātum  
sakkomi, tam thānam āgantvā 'dīghā' ti pakkoseyyāthā" ti vatvā  
pakkāmi. Unduro tath' eva tāpasam nimantetvā "asukatṭhāne 35  
thatvā 'undurā' ti pakkoseyyāthā" ti vatvā pakkāmi. Suvo pana  
tāpasam vanditvā "bhante mayham dhanam n' atthi, rattasālīhi  
pana vo atthe sati, asukan nāma mayham vasanaṭṭhānam, tatttha



gantvā 'suvā' ti pakkoseyyātha, ahaṃ ñātakānaṃ ārocetvā  
 aneka-sakaṭapūra-matte rattasāliyo āharāpetvā dātum sakkomī"-ti  
 vatvā pakkāmi. Itaro pana mittadūbhi-dhammesu dhammatāya  
 kiñci avatvā eva "taṃ attano santikaṃ āgataṃ māressāmi" ti  
 5 cintetvā "bhante mayi rajje paṭiṭṭhite āgaccheyyātha, ahaṃ vo  
 catuḥi paccayehi upaṭṭhahissāmi" ti vatvā pakkāmi. So gantvā na  
 cirass' eva rajje paṭiṭṭhāsi.

Bodhisatto "vīmaṃsissāmi tāva te" ti paṭhamam sappassa  
 santikaṃ gantvā avidūre ṭhatvā 'dīghā' ti pakkosi. So ekavacanen'  
 10 eva nikkhamitvā Bodhisattam vanditvā "bhante imasmiṃ ṭhāne  
 cattālīsa-hiraṇṇakoṭiyo, tā sabbāpi nīharitvā gaṇhathā" ti āha.  
 Bodhisatto "evaṃ attbu, uppanne kicce jānissāmi" ti taṃ  
 nivattetvā undurassa santikaṃ gantvā saddam akāsi. So pi tath'  
 eva paṭipajji. Bodhisatto taṃ pi nivattetvā suvassa santikaṃ  
 15 gantvā 'suvā' ti pakkosi. So pi ekavacanen' eva rukkhaggato  
 otaritvā Bodhisattam vanditvā "kiṃ bhante mayhaṃ ñātakānaṃ  
 vatvā Himavantapadesato tombākaṃ sayañjātasāliṃ āharāpemī" ti  
 pucchi. Bodhisatto "atthe sati jānissāmi" ti taṃ pi nivattetvā  
 "idāni rājānaṃ parigaṇhissāmi" ti gantvā rājuyyāne vasitvā  
 20 punadivase ākappasampattim katvā bhikkhūcāravatteṇa nagaram  
 pāvīsi.

Tasmiṃ khane so mittadūbhi-rājā alampkata-hatthikkbandha-  
 vara-gato mahantena parivārena nagaram padakkhiṇaṃ karoti. So  
 Bodhisattam dūrato va disvā "ayaṃ so kūṭatāpaso mama santike  
 25 bhutvā bhutvā vasitukāmo āgato, yāva parisamajjhe attano mayhaṃ  
 katagunaṃ na-ppakāseti tāvad ev' assa sīsaṃ chindāpessāmi" ti  
 purise olokesi. "Kiṃ karoma devā" ti ca vutte "esa kūṭatāpaso  
 maṃ kiñci yācitukāmo āgacchatī maññe, etassa kūḷakaṇṇika-  
 tāpasassa maṃ passitum adatvā va etaṃ gahetvā pacchā-bāhaṃ  
 30 bandhitvā catukke catukke paharantā nagarā nikkhametvā āghātane  
 sīsaṃ assa chinditvā sarīraṃ sūle uttāsethā" ti āha. Te "sādhū" ti  
 sampaṭiccebitvā gantvā niraparādhaṃ Mahāsattam bandhitvā catukke  
 catukke paharantā āghātanaṃ netum ārabhimsu. Bodhisatto  
 pahaṭa-pabaṭaṭṭhāce "amma, tātā" ti akanditvā nibbikāro imaṃ  
 35 gāthaṃ āha :

Saccaṃ kir' evaṃ āhamsu narā ekacchiyā idha :  
 kaṭṭhavipalāvitam seyyo na tv-ev' ekacchiyo naro ti.



Evam pabaṭapabaṭaṭṭhāne imam gātham āha. Tam sutvā ye tattha paṇḍitapurisā te āhamsu: “kim pana bho pabbajita tayā amhākaṃ rañño atthi koci guṇo kato” ti. Bodhisatto tam pavattim ārocetvā “evam imam mahoghato uttārento aham eva attano dukkham akūsim, ‘na vata me porāṇaka-paṇḍitānaṃ vacanaṃ katan’ 5 ti anussaritvā evam vadāmi” ti āha. Tam sutvā khattiyabrāhmaṇādayo nagaravāsino “sv-āyaṃ mittadūbhi rājā evam guṇasampanna-ssa attano jīvitadāyaka-ssa guṇamattam pi na jānāti, tam nissāya kuto amhākaṃ vadāhi, gaṇbatha nan” ti kupitā samantato uttbahitvā usu-satti-pāsāṇa-muggarādi-ppahārehi hatthikkhandhagatam eva 10 naṃ ghātetvā pāde gabetvā kaḍḍhitvā parikhāpitthe chaddetvā Bodhisattam abhisiñcitvā rajje patitṭhāpesuṃ.

So dhammena rajjam kārento puna ekadivasam sappādayo parigaṇhitukāmo mahantena parivārena sappassa vasanaṭṭhānaṃ gantvā ‘dīghā’ ti pakkosi. Sappo āgantvā vanditvā “idan te sāmi 15 dhanam, gaṇhā” ti āha. Rājā cattālīsa-hiraṇṇakoṭi-dhanam amacce piṭicchāpetvā undurassa santikaṃ gantvā ‘undurā’ ti pakkosi. So pi āgantvā vanditvā tiṃsakoti-dhanam niyyādesi. Rājā tam pi amacce paṭicchāpetvā suvassa vasanaṭṭhānaṃ gantvā ‘suvā’ ti pakkosi. So pi āgantvā pāde vanditvā “kim sāmi sālim āharāmi” ti āha. 20 Rājā “sālihi atthe sati āharissasi, ehi gacchāmā” ti sattatiyā hiraṇṇakoṭiḥi saddhiṃ te tayo pi jane gāhāpetvā nagaraṃ gantvā pāsāḍavare mahātalaṃ āruya dhaṇam saṃgopāpetvā sappassa vasanaṭṭhāya suvaṇṇanālim undurassa phalikaguhaṃ suvassa suvaṇṇapañjaraṃ kārapetvā sappassa ca suvassa ca bhojanatthāya 25 devasikaṃ kañcanaṭṭṭake madhulāje undurassa gandhasālitaṇḍule dāpesi, dānādīni ca puñṇāni karoti. Evam te cattāro pi janā yāvajīvaṃ samaggā sammodamānā viharitvā jīvitakkhaye yathā-kammaṃ agamaṃsu.

## 2. TILAMUTTHI-JĀTAKA

30

Atiṭṭe Bārāpasīyaṃ Brahmaḍatte rajjam kārente tassa putto Brahmaḍatta-kumāro nāma ahosi. Porāṇaka-rājāno ca attano putte “evam ete niḥatamānadappā sītuṃbakkhamā lokacārittaññu ca bhaviṣṣanti” ti attano nagare disūpāmokkhe ācariye vijjamāne pi sippuggahaṇatthāya dūre tiro raṭṭham pesenti. Tasmā so pi rājā 35 soḷasavassapadesikaṃ puttaṃ pakkosivā ekatālīka-upāhanā ca



paṇṇacchattaṇ ca kaḥāpana saḥassaṇ ca datvā, "tāta Takkaṣilaṇ gantvā sippaṇ uggaṇḥā" ti pesesi.

- So "sādhū" ti mātāpitaro vanditvā, nikkhamitvā anupubbena Takkaṣilaṇ patvā ācariyassa gehaṇ pucchitvā, ācariye māṇava-  
 5 kānaṇ sippaṇ vācetvā utthāya gharadvāre caṅkamante, gehaṇ gantvā yasmaṇ ṭhāne ṭhito ācariyaṇ addasa tatth' eva upāhanā muñcitvā chattaṇ apanāmetvā ācariyaṇ vanditvā atthāsi. So taṇsa kilantabhāvaṇ āatvā āganutka-saṇgahaṇ kāresi. Kumāro bhuttaḥhojano thokaṇ viṣṣamitvā ācariyaṇ upasaṇkamma  
 10 vanditvā atthāsi. "Kuto āgato si tāta" ti ca vutto, "Bārāṇasito" ti. "Ken' atthena āgato si" ti, "sippaṇ uggaṇḥanatthāyā" ti. "Kin te ācariyabhāgo ābhato udāhu dhammantevāsiko hotukāmo si" ti. So "ācariyabhāgo me ābhato" ti vatvā ācariyassa pādāmūle saḥassatthavikaṇ ṭhapetvā vandi. Dhammantevāsikā divā  
 15 ācariyassa kammaṇ katvā rattim sippaṇ uggaṇḥanti, ācariyabhāgaḍāyakaḥ gehe jeṭṭhaputtā viya hutvā sippaṇ eva uggaṇḥanti, tasmā so pi ācariyo sallahukena nakkhattena kumārassa sippaṇ paṭṭhapesi.

- Kumāro sippaṇ uggaṇḥanto ekadivasaṇ ācariyena saddhiṇ  
 20 nahāyitum agamāsi. Ath' ekā mahallikā tile sete katvā pattharitvā rakkaṇmānā nisidi. Kumāro setatile disvā khāditukāmo hutvā ekaṇ tilamuṭṭhiṇ gaḥetvā khādi. Mahallikā "tanhāluko nu kho eso" ti kiñci avatvā tuṇhī ahoṣi. So punadivase pi tāya velāya tath' eva akāsi. Sā pi naṇ na kiñci āha. Itaro tatiyaḍivase pi  
 25 tath' eva akāsi. Tadā mahallikā "disāpamokkhācariyo attano antevāsikehi maṇ vilumpāpeti" ti bāhā paggayha kandi. Ācariyo nivattitvā "kim etaṇ amma" ti pucchi. "Sāmi, antevāsiko te mayā katānaṇ setatīlānaṇ ajj' ekamuṭṭhiṇ khādi. hiyyo ekaṇ, pare ekaṇ, nanu evaṇ khādanto mama santakaṇ sabbaṇ  
 30 nāsessati" ti. "Amma, mā rodi, mūlan te dāpessāmi" ti. "Na me sāmi mūlena attho, yathā paṇ esa kumāro puna evaṇ na karoti tathā naṇ sikkhāpehi" ti.

- Ācariyo "tena hi passa amma" ti dvīhi māṇavehi taṇ kumāraṇ dvīsu hatthesu gāhāpetvā veḷupesikaṇ gaḥetvā "puna evarūpaṇ  
 35 mākāsi" ti tikkhattum piṭṭhiyaṇ paḥari. Kumāro ācariyassa kujjhivā sattāni akkhīni katvā pādapiṭṭhito yāva matthakā olokesi. So pi 'ssa kujjhivā olokitabhāvaṇ aññāsi. Kumāro sippaṇ niṭṭhāpetvā anuyogaṇ datvā "mārāpetabbo esa mayā" ti tena



katadosaṃ haḍaye ṭhapetvā gamanakāle ācariyaṃ vanditvā, “ahaṃ ācariya Bārāṇasiyaṃ rajjaṃ patvā tumbhakaṃ pesessāmi, tadā tumhe āgaccheyyāthā” ti sasneho viya paṭiññāṃ gahetvā pakkāmi.

So Bārāṇasiṃ gantvā mātāpitaro vanditvā sippaṃ dassesi. Rājā “jīvamānena me putto dīṭṭho, jīvamāno c’ assa-rajjasirīṃ 5 passissāmi” ti puttāṃ rajje paṭiṭṭhāpesi. So rajjasirīṃ anubhavamāno ācariyena katadosaṃ saritvā uppannakopo “mārāpessāmi na” ti pakkosanatthāya ācariyassa dūtāṃ pāhesi. Ācariyo “taruṇakāle naṃ saññāpetuṃ na sakkhissāmi” ti agantvā tassa rañño majjhimaṃ vāyakaḷe “idāni naṃ saññāpetuṃ 10 sakkhissāmi” ti gantvā rājadvāre ṭhatvā “Takkaṣilācariyo āgato” ti arocāpesi. Rājā tuṭṭho brāhmaṇaṃ pakkosāpetvā taṃ attāno santikaṃ āgataṃ disvā va kopāṃ uppādetvā rattāni akkhini katvā amacce āmantetvā “bho ajjāpi me ācariyena pabaṭaṭṭhānaṃ rujaṭi, ācariyo naḷātena maccuṃ ādāya ‘marissāmi’ ti āgato, ajj’ assa 15 jīvitāṃ n’ atthi” ti vatvā dve gāthā avoca :

Ajjāpi me taṃ manasi yaṃ maṃ tvāṃ tilamuṭṭhiyā  
bāhāya maṃ gahetvāna laṭṭhiyā anutālayi.  
Nanu jīvitena ramaṣi yenāsi brāhmaṇāgato  
yaṃ maṃ bāhā gahetvāna tikkaṭṭuṃ anutālayi ti. 20

Iti naṃ maraṇena santajjento evaṃ āha. Taṃ sutvā ācariyo tatiyaṃ gāthaṃ āha :

Ariyo anariyaṃ kubbānaṃ yo daṇḍena nisedhati  
sāsanatthaṃ na taṃ veraṃ, iti maṃ paṇḍitā vidū ti.

“Tasmā mahārāja tvāṃ pi evaṃ jāna, na evarūpe ṭhāne veraṃ 25 kātūṃ arahasi, sace hi tvāṃ mahārāja mayā evaṃ sikkhāpito nābhavissa, gacchante kāle pūva-sakkhali-ādīni c’eva phalāphalādīni ca haranto corakammesu paluddho anupubbena sandhiccheda-pantha-dūhana-gāmaghātādīni katvā rājāparādhiko coro ti sababhaṇḍaṃ gahetvā rañño dassito “gacchath’ assa dosānurūpaṃ daṇḍaṃ 30 panethā” ti rājadaṇḍabhayaṃ pāpuṇissa, kuto te evarūpā sampatti abhavissa, nanu maṃ nissāya imaṃ issariyaṃ tayā laddhaṃ” ti.

Evaṃ ācariyo rājānaṃ saññāpesi. Parivāretvā ṭhitā amaccāpi ‘ssa kathaṃ sutvā “saccaṃ deva idaṃ issariyaṃ ācariyassa’ eva santakan” ti āhaṇisu. Tasmā khāne rājā ācariyassa guṇaṃ 35 sallakkhetvā “sabb’-issariyaṃ te ācariya dāmmi, rajjaṃ paṭicchā” ti āha. Ācariyo “na me mahārāja rajjen’ attbo” ti paṭikkhipi. Rājā



Takkasilam pesetvā ācariyassa puttadāram ānāpetvā mahantaṃ  
issariyaṃ datvā tam eva purohitaṃ katvā pituṭṭhāne ṭhapetvā  
tass' ovāde ṭhito dānādīni puññāni katvā sagga-parāyano ahosi.

### 3. DEVATĀ-ĀYĀCANA

- 5 Tusitapure vasante yeva pana Bodhisatte 'Buddha-halāhalam'  
nāma udapādi. Lokasmim hi tīpi halāhalāni uppajjanti: Kappa-  
halāhalam, Buddha-halāhalam, Cakkavatti halāhalan ti. Tesu  
Buddha-halāhala-saddam sutvā sakala-dasasahassa cakkavāle devatā  
ekato sannipatitvā "asuko nāma satto Buddho bhavissatī" ti ātvā  
10 tam upasamkamitvā āyācanti, āyācamānā ca pubbanimittesu  
uppannesu āyācanti. Tadā pana sabbā pi tā ekekacakkavāle  
Cātummahārāja-S a k k a-Suyāma-Santusita-Paranimmitavasavatti-  
Mahābrāhmaṇeḥ saddhim ekacakkavāle sannipatitvā Tusitabbavane  
Bodhisattassa santikaṃ gantvā "mārīsa, tumhehi dasapāramiyo  
15 pūrentehi na Sakka-sampattiṃ na Māra-Brāhma-Cakkavatti-sam-  
pattiṃ patthentehi pūritā, lokanīttaraṇatthāya pana sabbaññutaṃ  
patthentehi pūritā, so vo dāni kālo mārīsa Buddhattāya, samayo  
mārīsa Buddhattāya" ti yācimsu.

- Atha Mahāsatto devatānaṃ paṭiññam adatvā va kāla-dīpa-  
20 desa-kula-janetti-āyupariccheda-vasena pañca-mahāvilocanan nāma  
vilokesi. Tattha "kālo nu kho" ti, "akālo nu kho" ti paṭhamam  
kālam vilokesi. Atha Mahāsatto 'Nibbattitabbakālo' ti passi.  
Tato dīpaṃ vilokento saparivāre cattāro dīpe oloketvā "tisu  
dīpesu Buddhā na nibbattanti, Jambudīpe yeva nibbattanti"  
25 ti 'dīpaṃ' passi. Tato "Jambudīpo nāma mahā, dasayojanasahassa-  
parimānam, katarasmim nu kho padese Buddhā nibbattanti" ti  
okāsam vilokento 'Majjhimadesam' passi. [M a j j h i m a d e s a  
nāma "puratthimadisāya Kajaṅgalan nāma nigamo, tassā aparena  
Mahāsālo, tato param paccantimā janapadā orato majjhe,  
30 pubbadakkhiṇāya disāya Salalavatī nāma nadī, tato param  
paccantimā janapadā orato majjhe, dakkhiṇāya disāya Setakaṇṇikan  
nāma nigamo, tato param paccantimā janapadā orato majjhe,  
pacchimāya disāya Thūnan nāma brāhmaṇagāmo, tato param  
paccantimā janapadā orato majjhe, uttarāya disāya Usiraddhajo  
35 nāma pabbato, tato param paccantimā janapadā orato majjhe" ti  
evam Vīnaye vutto padeso. So āyāmato tīpi yojanasatāni,

vitthārato adḍhatiyāni, parikkhepato navayojanasatāni ti.]—  
 Etasmiṃ padese Buddhā Paccekabuddhā aggasāvaka mahāsāvaka  
 cakkavattirājā aññe ca mahesakkhā khattiya-brāhmaṇa-gaṇapati-  
 mahāsālā uppajjanti. “Idaṃ c’ ettha Kapilavattbukaṃ nāma  
 nagaraṃ, tattha mayā nibbattitabban” ti niṭṭhaṃ agamāsi. Tato 5  
 kulaṃ vilokento “Buddhā nāma vessakule vā suddakule vā na  
 nibbattanti, lokasammate pana khattiyakule vā brāhmaṇakule vā ti  
 dvīsu yeva kulesu nibbattanti, idāni ca khattiyakulaṃ  
 lokasammataṃ, tattha nibbattissāmi, Suddhodano nāma rājā me  
 pitā bhavissati” ti ‘kulaṃ’ passi. Tato mātaraṃ vilokento 10  
 “Buddhamātā nāma lolā surādhuttā na hoti, kappasatasahassam  
 pana pūritapāramī, jātiṭo paṭṭhāya akhaṇḍapañcasālā yeva hoti,  
 ayaṇ ca Mahāmāyā nāma devī edisā, ayaṇ ca me ‘mātā’ bhavissati”  
 ti. “Kittakaṃ pan’ assā āy u n” ti ‘dasannaṃ māsānaṃ upari  
 satta divasāni’ passi. 15

Iti imaṃ pañca-mahāvilokanaṃ viloketvā “kūlo me marisā  
 Buddhabhāvāyā” ti devatānaṃ saṅgahaṃ karonto paṭiññaṃ datvā  
 “gacchatha tumhe” ti tā devatā uyyojetvā Tusitadevatāhi parivuto  
 Tusitapure Nandanavanasaṃ pāvisi.

#### 4. BIRTH OF PRINCE SIDDHATTHA

20

Tadā kira Kapilavattu-nagare Āsālhi-nakkhattaṃ ghuṭṭhaṃ  
 ahoṣi. Mahājano nakkhattaṃ kiṇati. Mahāmāyā devī pure  
 puṇṇmāya sattamaḍivasato paṭṭhāya vigatasurāpānaṃ mālā-  
 gandha-vibhūti-sampannaṃ nakkhatta-kiṇaṃ anubhavamānā  
 sattamaḍivase pāto va utṭhāya gandhodakena nahāyitvā cattāri 25  
 satasahassāni vissajjetvā mahādānaṃ datvā sabbālaṃkāra-vibhūsitā  
 varabhojanaṃ bhuñjitvā uposathaṅgāni adhiṭṭhāya alaṃkata-  
 paṭiyattaṃ sirī-gabbhaṃ pavisitvā sirī-sayane nīpaṇṇā niddaṃ  
 okkamamānā imaṃ supinaṃ addasa :

Cattāro kira naṃ mahārājāno sayanen’ eva saddhim ukkhipitvā 30  
 Himavantaṃ netvā saṭṭhiyojanike Manosilūtale sattayojanikassa  
 mahāsālā-rukkhassa hetthā ṭhapetvā ekamantaṃ aṭṭhaṃsu. Atha  
 nesam deviyo āgantvā devim Anotatta-dahaṃ netvā manussa-mala-  
 harapaṭṭhaṃ nahāpetvā dībbavatthaṃ nivāsāpetvā gandhehi  
 vilimpāpetvā dībbapupphāni pilandhāpetvā—tato avidūre rajata- 35  
 pabhato, tassa anto kanaka-vimānaṃ atthi—tattha pācīna-sīsakaṃ



dibbasayanam paññāpetvā nipajjāpesum. Atha Bodhisatto  
 setavaravāraṇo butvā—tato avidūre eko suvaṇṇapabbato—tattha  
 caritvā tato oruḥya rajatapabbatam abhirūhitvā uttaradisato  
 āgama rajatadāmavaṇṇāya soḍḍāya setapadumam gahetvā  
 5 koṇcanādaṇi naditvā kanakavimānam pavisitvā mātusayanam  
 tikkhattum padakkhinam katvā dakkhiṇapassam tāletvā kucchiṃ  
 pavitṭhasādiso abosi.

Evam Uttarāsālha-nakkhattena paṭiseandhim gaṇhi. Punadivase  
 pabuddhā devī tam supinam rañño ārocesi. Rājā catusaṭṭhimatte  
 10 brāhmaṇapāmokkhe pakkosāpetvā haritupattāya lājādīhi kata-  
 maṅgala-sakkārāya bhūmiyā mahārāṇi āsanāni paññāpetvā tattha  
 nisinnānam brāhmaṇānam sappi-madhu-sakkarābhieamkhatasea  
 vara-pāyāsassa suvaṇṇarajatapātiyo pūretvā suvaṇṇarajatapātihi  
 yeva paṭikujjetvā adāsi, aññehi ca abhatavattha-kapilegāvi-dānādīhi  
 15 te santappesi. Atha tesam sabbakāmehi santappitānam supinam  
 ārocāpetvā “kiṃ bhavissati” ti pucchi. Brāhmaṇā āhamsu: “mā  
 cintayī mahārāja, deviyā te kucchimihi gabbho paṭiṭṭhito, so ca  
 kho purisagabbho, na itthigabbho, putto te bhavissati; so sace  
 agāraṃ ajjhāvasissati rājā bhavissati cakavattī, sace agārā  
 20 nikkhamma pabbajissati buddho bhavissati loke vivattacchaddo” ti.

Mahāmāyā pi devī pattena telam viya dasamāse kucchiyā  
 Bodhisattam pariharitvā paripuṇṇagabbhā nātigharam gantukāmā  
 Suddhodana-mahārājassa ārocesi: “icchāmi aham deva kula-  
 santakam Devadaha-nagaram gantum” ti. Rājā “sādhū” ti sam-  
 25 paṭicehitvā Kapilavatthuto yāva Devadahanagarā maggam samam  
 kāretvā kadali-puṇṇaghaṭa-dhaja-paṭākādīhi alamkārapetvā devīm  
 sovaṇṇasivikāya nisīdāpetvā amaccasahassena ukkhipāpetvā  
 mahantena parivārena pesesi.

/ Dvinnam pana nagarānam antare ubhayanagara-vāsīnam pi  
 30 Lumbini-vanam nāma maṅgala-sālavanam atthi. Tasmim samaye  
 mūlato paṭṭhāya yāva aggasākhā sabbam ekaphāliphullam  
 ahosi, sākhantarehi c’ evo pupphantarehi ca pañcavaṇṇa-  
 bhamaragaṇā nānappakārā ca sakuṇasamghā madhurassarena  
 vikūjantā vicaranti. Sakālam Lumbinivanaṃ cittalatāvanasadisam  
 35 mahānubhāvassa rañño susajjita-āpānamandalam viya ahosi.  
 Deviyā tam disvā sālavanakīlam kilītukāmā udapādi. Amaccā  
 devīm gahetvā sālavanam pavisimsu. Sā maṅgala-sālamūlam  
 gantvā sālāsākbāyam gaṇhitukāmā ahosi. Sālāsākhā suseditavet-



[To face page 10]



DREAM OF QUREN MĀYĀ : THE LORD'S DESCENT  
[The Inscription reads : *Bhagavato ūkaṃti*]



taggaṃ viya onamitvā deviyā hatthapathaṃ upagañchi. Sā hatthaṃ pasāretvā sākhaṃ aggabesi. Tāvad eva c' assā kammajavātā calimbu.

Ath' assā sāṇiṃ parikkhipitvā mahājano paṭikkami. Sāla-sākhaṃ gahetvā tiṭṭhamānāya eva c' assā gabbha-vuṭṭhānaṃ 5  
 ahosi. Taṃ khaṇaṃ yeva cattāro pi suddhacittā Mahābrahmāno suvaṇṇajālaṃ ādāya sampattā tena suvaṇṇajālena Bodhisattaṃ sampaṭicchitvā mātu purato ṭhapetvā "attamanā devi hohi, mahesakkho te putto uppanno" ti āhaṃsu. Bodhisatto dhammā-  
 sanato otaranto dhammakathiko viya nissenito otaranto puriso 10  
 viya ca dve ca hatthe dve ca pāde pasāretvā ṭhitako suddho visado kāsikavatthe nikkhittamaṇiratanam viya jotanto mātukucchito nikkhami. Evaṃ sante pi Bodhisattassa ca Bodhisattamātuyā ca sakkāratthaṃ ākāso dve udakadhārā nikkhamitvā Bodhisattassa ca mātu c' assa sarire utuṃ gābāpesuṃ. 15

Atha naṃ suvaṇṇajālena paṭiggahetvā ṭhitānaṃ Brahmānaṃ hatthato cattāro mahārājāno maṅgalasammataya sukhasamphassāya ajinappaveniyā gaṇhiṃsu, tesam hatthato manussā dukūlacumbaṭakena, manussānaṃ hatthato muccitvā paṭhaviyaṃ paṭiṭṭhāya puratthimadisam olokesi. Anekāni cakkavālasabassāni 20  
 ekaṅgaṇāni abesuṃ. Tattha devamanussā gandhamālādīhi pūjayamānā "mahāpurisa, idha tumhehi sadiso añño n' atthi, ku' ettha uttaritaro" ti āhaṃsu. Evaṃ catasso disā ca catasso anudisā ca heṭṭhā upari ti dasa pi disā anuviloketvā attano sadisaṃ adisvā "ayaṃ uttarā disā" ti sattapada-vitihārena agamāsi. 25  
 Mahābrahmunā setacchattaṃ dhāriyamāno, Suyāmena vālavijaniṃ aññebi ca devatāhi sesa-rājakakudha-bhaṇḍa-hatthāhi anugamma-māno, tato sattamapade ṭhito "Aggo 'ham asmi lokassā" ti ādikaṃ āsabhīṃ vācaṃ nicchārento sībanādaṃ nadi.

Yasmīṃ pana samaye Bodhisatto Lumbinivane jāto, taṃmīṃ 30  
 yeva samaye Rābulamātā devī, Channo amacco, Kāludāyī amacco, Kanthako assarājā, Mahābodhi rukkho, cattāro nidhikumbhiyo ca jātā. Ubhayanagaravāsino Bodhisattaṃ gahetvā Kapilavatthu-nagaraṃ eva agamaṃsu.



## 5. PREDICTION OF KĀLADEVALA

- Tasmīṃ samaye Suddhodana-Mahārājassa kulūpako attha-  
 samāpattilābhī Kāladevalo nāma tāpaso bhattakiccam katvā divā-  
 vihāratthāya Tāvatiṃsa-bhavanam gantvā tattha divāvihāram  
 5 nisinno tā devatā disvā: "kiṃkāraṇā tumhe evam tuṭṭhamānasū  
 kilatha, mayham p' etam kāraṇam kathethā" ti pucchi. Devatā  
 āhaṃsu: "māriṣa, Suddhodana-rañño putto jāto, so Bodhitale  
 nisīditvā Buddho hutvā Dhammacakkam pavattessati, tassa  
 anantam Buddhajīham datthum dhammaṃ ea sotum lacchāmā  
 10 ti iminā kāraṇena tuṭṭh' amhā" ti. Tāpaso tassa vacanam sutvā  
 khippam devalokato oruyha rājanivesanam pavisitvā paññattāsane  
 nisinno "putto kira te mahārāja jāto, passissāmi nan" ti āha.  
 Rājā alamkata-paṭiyattam kumāram ānāpetvā tāpasam vandāpetum  
 abhīhari. Tāpaso utthāyāsanaṃ Bodhisattassa añjalim paggaheṣi.  
 15 Bodhisattassa lakkhaṇasampattim disvā "bhavissati nu kho  
 Buddho udāhu no" ti āvajjitvā upadhārento "nissamsayam  
 Buddho bhavissati" ti ātvā "acchariyapuriso ayan" ti sitam  
 akāsi. Tato "aham imam Buddhabhūtam datthum labhissāmi  
 nu kho" ti upadhārento "na labhissāmi, antarā yeva kalam katvā  
 20 Buddhasatena pi Buddhasahassena pi gantvā bodhetum  
 asakkuneyyo Arūpabhava nibbattissāmi" ti disvā "eva-rūpam  
 nāma acchariyapurisam Buddhabhūtam datthum na labhissāmi ti  
 mahati vata me jāni bhavissati" ti parodi. Manussā disvā  
 "amhākam ayyo idān' eva hasitvā puna roditum upatthito, kin  
 25 nu kho bhante amhākam ayyaputtassa koci antarāyo  
 bhavissati" ti pucchīṃsu.—"N' atth' etassa antarāyo, nissam-  
 sayena Buddho bhavissati" ti.—"Atha kasmā paroditthā" ti.  
 —"Evarūpam purisam Buddhabhūtam datthum na labhissāmi,  
 mahati vata me jāni bhavissati ti attānaṃ anusocanto rodāmi"  
 30 ti āha.

## 6. THE FOUR OMENS

- Tadā pana rājā "kiṃ disvā mayham putto pabbajissati" ti  
 pucchi.—"Cattāri pubbanimittāni" ti.—"Kataram katarāṇ cā"  
 ti.—"Jarājīṇṇam, vyādhitam, matam, pabbajitan" ti. Rājā "ito  
 35 paṭṭhāya evarūpānam mama puttassa santikam upasamkamitum

mā adattha, mayhaṃ puttassa Boddhabhāvena kammaṃ n' atthi, ahaṃ mama puttaṃ dvisabassa-dīpa-parivārānaṃ catunnaṃ mahā-dīpānaṃ issariyādhīpaccāṃ rajjaṃ kārentaṃ chattiṃsa-yojana-parimaṇḍalāya parīsāya parivutaṃ gaganatale vicarānānaṃ passitukāmo" ti evaṃ ca pana vatvā imesaṃ catuppakārānaṃ 5 purisānaṃ kumārassa cakkhupathe āgamanāṃ nivāraṇatthaṃ catusu disāsu gāvute gāvute ārakkhaṃ ṭhapesi.

Atha anukkamena Bodhisatto soḷasavassapadesiko jāto. Rājā Bodhisattassa tiṇṇaṃ utūnaṃ annucchavike tayo pāsāde kāreṣi, ekaṃ navabhūmakāṃ, ekaṃ sattabhūmakāṃ, ekaṃ pañca- 10 bhūmakāṃ; cattālīsasahassā ca nāṭakiyo upatṭhāpesi. Bodhisatto devo viya accharā-saṃgha-parivuto alaṃkata-nāṭaka-parivuto nippurisehi turiyehi paricāriyamāno mabāsampattiṃ anubhavanto utuvārena utuvārena tesu tesu pāsādesu viharati. Rāhulamātā pan' assa devī aggamaheṣi abosi. 15

Ath' ekadivasāṃ Bodhisatto uyyānabhūmiṃ gantukāmo sārathīṃ āmantetvā "rathaṃ yojehi" ti āha. So "sādhū" ti paṭisuṇitvā mahārabaṃ uttamarathaṃ sabbālaṃkārena alaṃkaritvā kumudapattavaṇṇe cattāro maṅgalasindhava yojetvā Bodhisattassa paṭivedesi. Bodhisatto devavimānasadisāṃ rathaṃ 20 abhirūhitvā uyyānābhīmukho agamāsi. Devatā "Siddhatta-kumārassa abhisambujjhanakālo āsanno, pubbanimittaṃ dasses-sāmā" ti ekaṃ devaputtaṃ jarājajjaraṃ khaṇḍadantaṃ palita-kesaṃ vampaṃ obhaggasarīraṃ daṇḍabattthaṃ pavedhamānaṃ katvā dassesum. Taṃ Bodhisatto c'eva sārathī ca passantī. Tato 25 Bodhisatto sārathīṃ "samma, ko nāṃ' esa puriso, kesāpi 'ssa na yathā aññesan" ti Mahāpadāne āgatanayena pucchitvā tassa vacanaṃ sutvā "dhi-r-atthu vata bho jātīyā yatra hi nāma jātassa jarā paññāyissatī" ti saṃviggahadayo tato va paṭinivattitvā pāsādam eva abhirūhi. Rājā "kimpkāraṇā mama putto khippaṃ 30 paṭinivattī" ti pucchi.—"Jiṇṇaṃ purisaṃ disvā devā ti, jiṇṇaṃ purisaṃ disvā pabbajissatī" ti āhaṃsu.—"Kasmā maṃ nāsetha, siḅhaṃ puttassa nāṭakāni sajjetha, sampattiṃ anubhavanto pabbajjāya satipaṃ na karissatī" ti vatvā ārakkhaṃ vaḍḍhetvā sabbadisāsu aḍḍhayojane aḍḍhayojane ṭhapesi. 35

Pun' ekadivasāṃ Bodhisatto tath' eva uyyānaṃ gacchanto devatāhi nimmitaṃ vyādhitaṃ purisaṃ disvā purimaṇayen' eva pucchitvā saṃviggahadayo nivattitvā pāsādaṃ abhirūhi. Rājā pi



pucchitvā heṭṭhāvuttanāyena' eva samvidahitvā puna vaḍḍhetvā samantato ti-gāvutappamāṇe padese ārakkhaṃ ṭhapesi.

- Aparaṃ pana ekadivasaṃ Bodhisatto tath' eva uyyānaṃ gacchanto devatāhi nimmitaṃ kālakataṃ diavā purimanāyena' eva  
5 pucchitvā samviggaḥaḍayo puna nivattitvā pāsādaṃ abhirūhi. Rājā pi pucchitvā heṭṭhāvuttanāyena' eva samvidahitvā puna vaḍḍhetvā samantato yojanappamāṇe padese ārakkhaṃ ṭhapesi.

- Aparaṃ pana ekadivasaṃ uyyānaṃ gacchanto tath' eva devatāhi nimmitaṃ sunivatthaṃ supārotaṃ pabbajitaṃ diavā  
10 "ko nāma" eso sammā" ti sārathip pucchi. Sārathi kiñcāpi Buddhuppādassa abhāvā pabbajitaṃ vā pabbajitaḡuṇe vā na jānāti, devānubhāvena pana "pabbajito nāma" esa devā" ti vatvā pabbajjāya guṇe vaṇṇesi. Bodhisatto pabbajjāya rucim uppādetvā taṃ divasaṃ uyyānaṃ agamāsi.

- 15 [Dīghabhāṇakā paṇ' āhu: cattāri nimittāni ekadivaseṇ' eva diavā agamāsi ti.]

## 7. MAHĀBHINIKKHAMANA

- Ath' assa sabbālaṃkāra patimaṇḍitassa sabbatālāvacaresu sakāni sakāni ca paṭibhānāni dassayantesu brāhmaṇesu jaya-  
2) nandā-ti-ādi-vacanehi sūta-māgaḍha-bandakādīsu nānappakārehi maṅgala-vacana-thuti-ghosehi sambhavantesu sabbālaṃkāra-pati-  
maṇḍitaṃ rathavarapaṃ abhirūhi.

- Tasmim samaye "Rāhulamātā puttapaṃ vijātā" ti sutvā Suddhodana-mahārājā "puttassa me tuṭṭhimaṃ nivedethā" ti  
25 sāsaṇaṃ paḥiṇi. Bodhisatto taṃ sutvā "rāhulo jāto, bandhanaṃ jātapaṃ" ti āha. Rājā "kim me putto avacā" ti pucchitvā taṃ vacanaṃ sutvā "ito paṭṭhāya me nattu Rāhula-kumāro yeva nāmaṃ hotū" ti.

- Bodhisatto pi kho rathavarapaṃ āruya mahantena yasena  
30 atimānoraṃmena siri-sobhaggena nagaraṃ pāvisi. Tasmim samaye Kisāgotami nāma khattiyakaññā upari-pāsāḍavaratala-gatā nagaraṃ padakkhiṇaṃ kurumāṇassa Bodhisattassa rūpasiripaṃ diavā pīti-  
somanassa-jātā imaṃ udānaṃ udānesi:

Nibbutā nūna sā mātā, nibbuto nūna so pitā,  
nibbutā nūna sā nāri yassāyaṃ idiso patī ti.

Bodhisatto tam sutvā cintesi: “ayam evam āha,—evarūpaṃ attabhāvaṃ passantiyā mātuhadayaṃ nibbāyati, pituhadayaṃ nibbāyati, pajāpatihadayaṃ nibbāyati ti; kasmim nu kho nibbute hadayaṃ nibbutaṃ nāma hoti” ti. Ath’ assa kilesesu virattamānasassa etad ahoṣi: rāgaggimhi nibbute nibbutaṃ nāma 5 hoti, doṣaggimhi mohaaggimhi nibbute nibbutaṃ nāma hoti, mānadiṭṭhi-ādisu sabbakilesadarathesu nibbutesu nibbutaṃ nāma hoti; ayam me sussaṇaṃ sūvesi, ahaṃ hi nibbānaṃ gavesanto carāmi, ajj’ eva mayā gharavāsaṃ chaḍḍetvā nikkhamma pabbajitvā nibbānaṃ gavesitum vaṭṭati; ayam imissā ācariyabhāgo hotū” ti 10 kaṇṭhato omuñcivā Kieāgotamiyā satasahassagghaṇakaṃ muttāhāraṃ pesesi. Sā “Siddhattha-kumāro mayi paṭibaddhacitto hutvā paṇḍākāraṃ pesesi” ti somanassa-jātā ahoṣi. Bodhisatto pi mahantena sirisobhaggena attano pāsādaṃ abhirūhitvā sirisayane nipajji. 15

Tāvad eva naṃ sabbālaṃkāra-paṭimaṇḍitā naccagītādisu su-sikkhitā devakaṇṇā viya rūpappattā itthiyo nānāturīyāni gahetvā samparivārayitvā abhīramāpentiyo naccagītavāditāni payojayimṣu. Bodhisatto kilesesu virattacittatāya naccādisu anabhirato muhuttaṃ niddaṃ okkami. Tā pi itthiyo “yass’ atthāya mayaṃ naccādiṇi 20 payojayema so niddaṃ upagato, idāni kimatthaṃ kilamāmā” ti gahitagahitāni turīyāni ajjhottharivā nipajjimṣu. Gandhatela-padīpā jhāyanti. Bodhisatto pabujjhivā sayanapitthe pallaṃkena nisinno addasa tā itthiyo turīyabhaṇḍāni avattharivā niddāyantiyo, ekaccā paggharitaḥkbelā lālākiliṇṇagattā, ekaccā dante kbādantiyo, 25 ekaccā kākacchantiyo, ekaccā vippalapantiyo, ekaccā vivaṭṭamukhā, ekaccā apagatavatthā pākāṭa-bhībhaḥcha-sambādhaṭṭhānā.

So tāsāṃ taṃ vippakāraṃ disvā bhiyyosomattāya kāmesu viratto ahoṣi. Tassa alaṃkāra-paṭiyattaṃ Sakkabhavana-sadisam pi taṃ mahātalaṃ vippaviddha-nānākuṇapa-bharitaṃ āmaka-susānaṃ 30 viya upaṭṭhāsi, tayo bhavā āditta-geba-sadisā viya khēyimṣu, “upaddutaṃ vata bho, upassaṭṭhaṃ vata bho” ti udānaṃ pavatti, ativiya pabbajjāya cittaṃ namī. So “ajj’ eva mayā mahābhīnikkhamanaṃ nikkhamitum vaṭṭati” ti sayanā vuṭṭhāya dvāra-saṃpapaṃ gantvā “ko etthā” ti āha. Ummāre sīsaṃ katvā 35 nipanno Channo “ahaṃ ayyaputta Channo” ti āha.—“Ahaṃ ajja mahābhīnikkhamanaṃ nikkhamitukāmo, ekaṃ me assaṃ kappehi” ti.



So "sādhū devā" ti assabhaṇḍakam gahetvā assasālam gantvā gandhatelapadipesu jalantesu sumanapattāvitānassa hetthā ramapiye bhūmibhāge thitam Kanthakam assarājānam disvā "ajja mayā imam eva kappetuṃ vaṭṭati" ti Kanthakam kappesi.

- 5 So kappiyamāno va aññāsi: "ayaṃ kappanā atigāhā, aññesu divasesu uyyānakilādi-gamane kappanā viya na hoti, mayhaṃ ayyaputto ajja mahābhinnikkhamaṇaṃ nikkhamitukāmo bhavissati" ti.

- Bodhisatto pi kho Channaṃ pesetvā va "puttaṃ tava passissāmi" ti cintetvā nisinnapallāpkato vuṭṭhāya Rāhulamātāya vasanattthānaṃ gantvā gabbhadvāraṃ vivati. Tasmīṃ khaṇe anto gabbhe gandhatelapadīpo jhāyati. Rāhulamātā sumana-mallikādīnaṃ pupphānaṃ ammaṇamattena abhippakinnasayane puttassa matthake hatthaṃ thapetvā niddāyati. Bodhisatto ummāre pādaṃ  
10 thapetvā thitako va oloketvā "sac' āhaṃ deviyā hatthaṃ apanetvā mama puttaṃ gaṇhissāmi devī pabujjhissati ti, evaṃ me gamanantarāyo bhavissati" ti pāsādatalato otari.

- Evam Bodhisatto pāsādatalā otarivā assasamīpaṃ gantvā ullāṃghitvā Kanthakassa piṭṭhiṃ abhirūhi. Bodhisatto assavarassa  
20 piṭṭhivara-majjagato Channaṃ assassa vāladhiṃ gāhāpetvā aḍḍharattasamaye mahādvārasamīpaṃ patto. Dvāre adhivatthā devatā dvāraṃ vivari. Bodhisatto pi nagarā nikkhamitvā Āsāḷhi-puṇṇamāya Uttarāśāḷha-nakkhatte vattamāne nikkhamitvā ca puna nagarābhīmukho thatvā nagaraṃ oloketvā tasmīṃ puthavippadese  
25 Kanthaka-nivattana-cetiyaṭṭhānaṃ dassetvā gantabba-maggābhīmukhaṃ Kanthakam katvā pāyāsi.

### 8. PABBAJĀ

- Bodhisatto ekaratten' eva tīṇi rajjāni atikkamma tiṃsayojana-matthake Anomā nāma naditīraṃ pāpuṇi. Atha Bodhisatto  
30 naditīre thatvā Channaṃ pucchi: "kin nāma ayaṃ nadi" ti. —"Anomā nāma devā" ti.—"Amhākaṃ pi pabbajjā anomā nāma bhavissati" ti paṇhiyā ghaṭṭento assassa saññaṃ adāsi. Asso uppatitvā aṭṭha-usabha-vitthārāya nadiyā pūrimatīre aṭṭhāsi. Bodhisatto assapiṭṭhito oruṃha rajatapattasādise vālukāpulīne thatvā  
35 Channaṃ āmantesi: "samma Channa, tvaṃ mayhaṃ ābharaṇāni c' eva Kanthakaṃ ca ādāya gaccha, ahaṃ pabbajjissāmi" ti.—



"Aham pi deva pabbajissāmi" ti. Bodhisatto "na labbhā tayā pabbajitum, gaccha tvaṃ" ti tikkhattum paṭibāhitvā ābharaṇāni c' eva Kanthakaṇ ca paṭicchāpetvā cintesi: "ime mayham kesā samaṇasārūppā na hontī ti sayam eva khaggena chindissāmi" ti dakkhīṇaḥatthena asiṃ gaṇhitvā vāmaḥatthena molīyā saddhiṃ cūlaṃ gaṇetvā chindi. Kesā dvayūgulamattā hutvā dakkhiṇato āvattamānā sīsaṃ allīyimsu, tesu yāvajīvaṃ tad eva pamāṇaṃ ahosi, massuṃ ca tadanurūpaṃ ahosi. Puna kesamassu-ohāraṇa-kiccaṃ nāma nāhosi. Puna Bodhisatto cintesi: "imāni kāsika-vatthāni mayham na samaṇasārūppāni" ti. Ath' assa Kaesapa-buddhakāle purāṇasahāyako Ghaṭikāro Mahābrahmā ekaṃ Buddhantaraṃ jaraṃ appattena mittabhāvena cintesi: "ajja me sahāyako mahābhiniṅkhamāṇaṃ nikkhanto, samaṇa-parikkhāraṃ assa gaṇetvā gacchissāmi" ti—

Ticīvaraṇ ca patto ca vāsi sūciṇ ca bandhanaṃ parissāvanena atṭh' ete yuttayogassa bhikkhuno ti—

ime atṭha samaṇaparikkhāre āharitvā adāsi. Bodhisatto arahad-dhajaṃ nivāsetvā uttamapabbajjāvesaṃ gaṇhitvā "Cbanna, mama vacanena mātāpitunnāṃ ārogyaṃ vadehī" ti uyyojesi.

## 9. ARRIVAL AT RĀJAGAHA

20

Bodhisatto pi pabbajitvā—tasmiṃ yeva padese Anūpiyaṃ nāma ambavanāṃ atṭhi, tattha sattāhaṃ pabbajjāsukhena vitinōmetvā —ekadivaseṇ' eva timsayojanamaggāṃ padasā gantvā Rājagahaṃ pāvisi, pavisitvā sapadānaṃ piṇḍāya cari. Sakalanagaraṃ Bodhisattassa rūpadāssanena Dhanapālakena pavittṭha-Rājagahaṃ viya Asurindena pavittṭha-Devanagaraṃ viya ca saṃkhobhaṃ agamāsi. Rājā pāsādatale tbatvā Mahāpurisaṃ disvā acchariyabbhoto jāto purise āpāpesi: "gacchatha bhaṇe vīmaṃsatha, sace amanusso bhavissati nagarā nikkhamitvā antaradhāyissati, sace devatā bhavissati ākāseṇa gacchissati, sace nāgo bhavissati paṭhaviyaṃ nimujjitvā gamissati, sace manusso bhavissati yathāladdhaṃ bhikkhaṃ paribhuṇjissati" ti.

Mahāpuriso pi kho missakabhattaṃ saṃharitvā "alam me ettakaṃ yāpanāyā" ti űatvā pavittṭhadvāren' eva nagarā nikkhamitvā Paṇḍavapabbatachāyāya puratthābhimukho nisīditvā āhāraṃ



- paribhuñjitum āradhho. Ath' assa antāni parivattitvā mukhena  
 nikkhamanākārappattāni ahesum. Tato tena attabhāvena eva-  
 rūpassa āhārassa cakkhunā pi aditthapubbatāya tena paṭikkulā-  
 hārena atṭhiyamāno evaṃ attanā va attānam ovadi: "Siddhattha,  
 5 tvam sulabhannapānakule tivassika-gandhasāli-bhojanam nānagga-  
 rasehi bhuñjanaṭṭhāne nibbattitvā pi ekam paṃsukūlikam disvā  
 'kadā nu kho aham pi evarūpo hutvā piṇḍāya caritvā bhuñjissāmi,  
 bhavissati nu kho me so kālo' ti cintetvā nikkhanto, idāni kiṃ  
 nām' etaṃ karo'ī' ti. Evaṃ attanā va attānam ovaditvā nibbikāro  
 10 hutvā āhāram paribhuñji. Rājapurisā tam pavattim disvā gantvā  
 rañño ārocesum.

- Rājā dūtavacanam sutvā vegena nagarā nikkhamitvā Bodhi-  
 sattassa santikam gantvā iriyāpathasmiṃ yeva pasīditvā Bodhi-  
 sattassa sabbam issariyam niyyādesi. Bodhisatto "mayham  
 15 mahārāja vatthukāmehi vā kileskāmehi vā attho n' atthi, aham  
 paramābhisambodhim patthayanto nikkhanto" ti. Rājā anekap-  
 pakāram yācanto pi tassa cittaṃ alabhitvā "addhā tvam Buddho  
 bhavissasi, Buddhabhūtena pana te paṭhamam mama vijitam  
 āgantabban" ti Bodhisatto pi rañño paṭiññam datvā anupubbena  
 20 cārikam caramāno Ālāraṇ ca Kālāmaṃ, Uddakaṇ ca Rāmaputtam  
 upasamkamitvā samāpattiyo nibbattetvā, "nāyam maggo bodhiyā"  
 ti tam pi samāpattibhāvanam analamkaritvā sadevakassa lokassa  
 attano thāma-viriya-sandassanattam mahāpadhānam padahitukāmo  
 Uruvelam gantvā "ramaṇiyo vatāyam bhūmibhāgo" ti tatth' eva  
 25 vāsam upagantvā mahāpadhānam padahi.

#### 10. SIX YEARS OF ASCETICISM

- Koṇḍañña-pamukhā pañca pabbajitā gāmanigama-rājadhānisu  
 bhikkhāya carantā tattha Bodhisattam sampāpuṇṇesu. Atha nam  
 chabbassāni mahāpadhānam padahantam "idāni Buddho bhavissati,  
 30 idāni Buddho bhavissati" ti pariveṇa-sammajjanādikāya vatta-  
 pavattāya upaṭṭhahamānā santikāvacarā c' assa ahesum. Bodhi-  
 satto pi kho "koṭippattam dukkarakārikam karissāmi" ti eka-  
 tilataṇḍulādihi pi vitināmesi, sabbaso pi āhārūpacchedam akāsi,  
 devatā pi lomakūpehi ojam upasamharāmānā paṭikkhipi. Ath'  
 35 assa tāya nirāhāratāya parama-kasimānappatta-kāyassa suvaṇṇa-  
 vaṇṇo kāyo kālavavṇo ahosi, dvattitṭesa Mahāpursalakkhaṇāni

pañicchannāni ahesup. App-ekadā appāṇakam jhānam jhāyanto mahāvedanāhi abhittunno visaññibhūto camkamanakoṭṭiyam patati.

Mahāsattassa chabbassāni dukkarakāriyam karontassa ākāse gaṇṭhikaraṇakālo viya ahosi. So "ayam dukkarakārikā nāma bodhāya maggo na hoti" ti oḷārikam āhāram āhāretum gāma- 5 nigamesu piṇḍāya caritvā āhāram āhari. Ath' assa dvattimsa Mahāpurisalakkhaṇāni pākatikāni ahesup, kāyo suvaṇṇavaṇṇo ahosi. Pañcavaggiyā bhikkhū "ayam chabbassāni dukkarakārikam karonto pi sabbaññutam paṭivijjhītum nāsakkhi, idāni gāmadisu piṇḍāya caritvā oḷārikam āhāram āhariyamāno kim sakkhissati, 10 bāhuliko esa padhānavibbhanto, sīsam nahāyitukāmassa ussāva- bindu takkaṇam viya ambhākam etassa santikā visesatakkapaṇam, kim no iminā" ti Mahāpurisam pahāya attano pattacivaram gabetvā aṭṭhārasayojanamaggaṇ gantvā Isipatanam pavasiṃsu.

## 11. SUJĀTĀ'S OFFERING

15

Tena kho pana samayena Uruvelāyam Senāni-nigame Senāni-koṭṭimbikassa gehe nibbattā Sujātā nāma dārikā vayappattā ekasmim nigrodharukkhe patthanaṇ akāsi: "sace samajātikaṇ kulagharam gantvā paṭhamagabbhe puttam labhissāmi, anu- 20 samvaccharam te satasahassapariccāgena balikammaṇ karissāmi" ti. Tassū sū patthanā samijjhi. Sā Mahāsattassa dukkarakārikaṇ karontassa chaṭṭhe vasse paripunṇe Visākhapuṇṇamāya balikammaṇ kātukāmā hutvā puretaram dhenusaḥassam Laṭṭhimadbukavane carāpetvā tāsam khīram pañca- dhenusatāni pāyetvā tāsam khīram aḍḍhatiyāni ti evam yāva 25 soḷasannaṇ dhenūnaṇ khīram aṭṭha dhenuyo pivanti tāva khīrassa bahalataṇ ca madhurataṇ ca ojavantataṇ ca patthayamānā khīraparivattanaṇ nāma akāsi. Sā Visākhapuṇṇamadivase pāto va "balikammaṇ karissāmi" ti rattiyā paccūsasamayam paccutṭhāya tā aṭṭha dhenuyo dubāpesi. Vacchakā dhenūnaṇ thanamūlaṇ nā- 30 gamaṇsu. Thanamūle pana navabhājanesu upanītamattesu attano dhammatāya khīradhārā pavattiṃsu. Tam acchariyaṇ disvā Sujātā sahatthen' eva khīram gahetvā navabhājane pakkhipitvā sahatthen' eva aggim katvā pacitum ārabhi. Tasmim pāyāse paccamāne mahantamahantā bubbulā utṭhahitvā dakkhiṇāvattā 35



hutvā sañcaranti, ekaphusitam pi bahi na patati, uddhanato appamattako pi dhūmo na utthahati.

- Sujātā ekadivaseṇ' eva tattha attano pākaṭāni anekāni acchariyāni disvā Puṇṇa-dāsini āmantesi: "amma Puṇṇe, ajja  
5 ambhākaṃ devatā ativiya pasannā, mayā ettake kāle evarūpaṃ acchariyaṃ nāma na diṭṭhapubbaṃ, vegena gantvā devatṭhānaṃ paṭijaggāhi" ti. Sā "sādhu ayye" ti tassā vacanaṃ sam-  
paṭicchitvā turitaturitā rukkhamaṇaṃ agamāsi. Bodhisatto pi kho tasmim rattibhāge pañca mahāsupine disvā parigaṇhanto "nissam-  
10 sayenāhaṃ Buddho ajja bhavissāmi" ti katasanniṭṭhāno tassā rattiyā accayena katasarīrapaṭijaggano bhikkhācārakālaṃ āgamaya-  
māno pāto va āgantvā tasmim rukkhamaṇe nisīdi, attano pabhāya sakalarukkhaṃ obhāsaya māno. Atha kho sā Puṇṇā āgantvā addasa Bodhisattaṃ rukkhamaṇe pācīnalokadhātum  
15 olokayamānaṃ nisinnaṃ, sarīrato c' assa nikkhantāhi pabhāhi sakalarukkhaṃ suvaṇṇapaṇṇaṃ disvā tassā etad aho si: "ajja ambhākaṃ devatā rukkhato oruḥa sahatthen' eva balikammaṃ paṭicchitum nisinnā, maññe" ti ubbegapattā hutvā vegena gantvā Sujātāya etaṃ atthaṃ ārocesi. Sujātā tassā vacanaṃ sutvā  
20 tuṭṭhamānasā hutvā "ajja dāni paṭṭhāya mama jeṭṭhadhūtutṭhāne tiṭṭhāhi" ti dhūto anucchavikaṃ sabbālaṃkāraṃ adāsi.

- Sā "suvaṇṇapātiyaṃ pāyāsaṃ pakkhipissāmi" ti cittaṃ uppādetvā sataśaḥsaṃsaṃsaṃ suvaṇṇapātiṃ niharāpetvā tattha pāyāsaṃ pakkhipitukāmaṃ pakkabhājanam āvajjesi.  
25 Sabbo pāyāso padumaṇṇaṃ udakaṃ viya vinivaṭṭitvā pātiyaṃ paṭiṭṭhāsi, ekapātipūramatto va aho si. Sā taṃ pātiṃ aṇṇāya suvaṇṇapātiyā paṭikujjetvā vasaṇaṃ veṭhetvā sabbālaṃkārehi attabhāvaṃ alaṃkariṭvā taṃ pātiṃ attano sise ṭhapetvā mahantena ānubhāvena nigrodhamūlaṃ gantvā Bodhisattaṃ oloketvā balava-  
30 somanassaṃ Sujātā rukkhadevatā ti saṇḍāya diṭṭhaṭṭhānato paṭṭhāya onatonatā gantvā sīsato thālaṃ otāretvā vivaritvā suvaṇṇa-  
bhimpkāreṇa gandhapupphavāsitaṃ udakaṃ gahetvā Bodhisattaṃ upagantvā aṭṭhāsi. Ghaṭikāra-Mahābrahmanā dinnamattikāpatto ettakaṃ addhānaṃ Bodhisattaṃ avijahitvā tasmim khaṇe  
35 adassanaṃ gato. Bodhisatto pattaṃ apassanto dakkhiṇaḥattamaṃ pasāretvā udakaṃ sampaṭicchī. Sujātā sah' eva pātiyā pāyāsaṃ Mahāpurisassa hatthe ṭhapesi. Mahāpuriso Sujātaṃ olokesi. Sā ākāraṃ sallakkhetvā "ayya, mayā tumhākaṃ pariccattaṃ gaṇhitvā



yathâruciṃ gacchathā" ti vanditvā "yathā mayhaṃ manoratho  
nipphanno evaṃ tumhākaṃ pi nippajjatū" ti vatvā sata-  
sahassagghaṇikāya suvaṇṇapāṭiyā purāṇapannapaṃ viya anapekkhā  
hutvā pakkāmi.

Bodhisatto pi kho nisinnatthānā utthāya rukkhaṃ padak- 5  
khinaṃ katvā pāṭiṃ ādāya Neraṇjarāya tīraṃ gantvā—  
nahānatthānaṃ Suppatitthita-titthaṃ nāma atthi—tassa tīre  
pāṭiṃ thapetvā otaritvā nahātvā anekabuddhasatasahassānaṃ  
nivāsanaṃ arahaddhajaṃ nivāsetvā puratthābhimukho nisīditvā  
ekaṭṭhitālapakkappamāṇe ekūnapāṇṇāsa piṇḍe katvā sabbaṃ 10  
appodakaṃ madhupāyāsaṃ paribhuṇji—So eva hi 'ssa Buddha-  
bhūtassa sattaṣattāhaṃ bodhimaṇḍe vasantassa ekūnapāṇṇāsa  
divasāni āhāro ahosi ; ettakaṃ kālaṃ n'eva aṇṇo āhāro atthi,  
na nahānaṃ na mukhadhavanaṃ na sarīravalaṇṇo, jhāna-  
sukhena maggasukhena phalasukhen' eva vītināmesi.—Bodhisatto 15  
naditīraṃhi supupphitasālavanaṃ divāvihāraṃ katvā sāyaṇhasamaye  
pupphānaṃ vaṇṇato muḍicanakāle devatāhi alaṃkatena atthi-  
ūsabhavitthārena maggena sīho va vijambhamāno bodhirukkhā-  
bhimukho pāyāsi.

## 12. SIDDHATTHA VANQUISHES MĀRA

20

Bodhisatto bodhimaṇḍaṃ āruya bodhikhandhaṃ piṭṭhito  
katvā puratthmābhimukho daḍḍhamānaso hutvā "kāmaṃ taco ca  
nabāru ca atthi ca avasussatu, upasussatu sarīre maṃsalohitaṃ,  
na tveva sammāsambodhiṃ appatvā imaṃ pallaṃkaṃ bhindis-  
sāmi" ti asanisatasannipātenāpi abhejjarūpaṃ aparājitapallaṃkaṃ 25  
ābhujitvā nisīdi.

Tasmiṃ samaye Māro devaputto "Siddhattha-kumāro mayhaṃ  
vasaṃ atikkamitukāmo, na dāni 'ssa atikkamitvaṃ dassāmi" ti  
Mārabalassa santikaṃ gantvā etaṃ atthaṃ ārocetvā Māra-  
ghosanaṃ nāma ghoṣāpetvā Mārabalaṃ ādāya nikkhami. Atha 30  
Māro devaputto diyaḍḍhayaḍḍhayaṇasatikāṃ Girimekhalāṃ nāma  
hatthiṃ abhirūhītvā bāhusahassaṃ māpetvā nānāvudhāni aggahesi.  
Avasesāya pi Mārāparisāya dve janā ekasadisakaṃ āvudhaṃ  
na gaṇhiṃsu, nānappakāravaṇṇā nānappakāraṃmukhā hutvā Mahā-  
sattaṃ ajjhottharamānā āgamiṃsu. Dasasahassa-cakkavāle devatā 35

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pana Mahāsattassa thutiyo vadamānā aṭṭharpsu. Sakko devarājā Vijayuttarasamkham dhamamāno aṭṭhāsi. Mahākāla-nāgarājā atirekapadasatena vaṇṇam vadanto aṭṭhāsi. Mahābrahmā setachattam dhārayamāno aṭṭhāsi. Mārābale pana bodhimaṇḍam  
5 upasamkamante upasamkamante tesam eko pi ṭhātum nāsakkhi, sammukhasammukhatṭhānen' eva palāyipsu. Mahāpuriso ekako va nisīdi.

Māro pi attano parisam āha: "tātā, Suddhodanaputtena Siddhatthena sadiso añño puriso nāma n' atthi, mayam sammukhā  
10 yuddham dātum na sakkhissāma, pacchābhāgena dassāmā" ti. Mahāpuriso pi tiṇi passāni oloketvā sabbadevatānam palātattā suññā ti addasa. Funa uttarapassena Mārabalam ajjhottharamānam disvā "ayam ettako jano mam ekakam sandhāya māhantaṃ vāyāmaṃ parakkamaṃ karoti, imasmim ṭhāne mayham  
15 mātāpitā va bhātā vā añño vā koci ñātako n' atthi, imā pana dasa pāramiyo va mayham dīgharattam puṭṭhaparijanasadisā, tasmā pāramiyo va phalakam katvā pāramisatthen' eva paharitvā ayam valakāyo mayā viddhamsetum vaṭṭati" ti dasa pāramiyo āvajjamāno nisīdi.

20 Atha Māro devaputto "eten' eva Siddhattham palāpessāmi" ti vātamaṇḍalam samuṭṭhāpesi. Tam khaṇam yeva puratthumādibhedā vātā samuṭṭhahitvā aḍḍhayojana-dviyojana-tiyojanapamāṇāni pabbatakūṭāni padāletvā vanagaccharukkhādīni ummūletvā samantā gāmanigame cuppavicuppanā kām samatthā pi  
25 Mahāpurisassa puññatejena vihatānubhāvā Bodhisattam patvā cīvarakaṇṇamattam pi cāletum nāsakkhimsu.—Tato "udakena nam ajjhottharitvā māressāmi" ti mahāvassam samuṭṭhāpesi. Tassānubhāvena uparūpari satapaṭala-sahasapaṭalādibhedā valāhakā uṭṭhahitvā vassimsu, vuṭṭhidhārāvegena paṭhavi chiddā ahosi,  
30 vanarukkhādīnam uparibhāgena mahā-ogho āgantvā Mahāsattassa cīvare ussāvabinduṭṭhānamattam pi temetum nāsakkhi.—Tato pāsānavassam samuṭṭhāpesi. Mahantāni mahantāni pabbatakūṭāni dhūpayantāni pajjalantāni ākāsenāgantvā Bodhisattam patvā dibbamālāgulabhāvam āpajjimsu.—Tato paharaṇavassam samuṭ-  
35 ṭhāpesi. Ekatodhārā-ubhatodhārā-asī-satti-khurappādayo dhūpayantā pajjalantā ākāsenāgantvā Bodhisattam patvā dibbapupphāni abesum.—Tato aṅgārakavassam samuṭṭhāpesi. Kimsukavaṇṇā aṅgārā ākāsenāgantvā Bodhisattassa pādamūle dibbapupphāni

hutvā vikiripsu.—Tato kukkuḷavassam samuṭṭhāpesi. Accuṇṇho  
 aggivapṇo kukkuḷo ākāsenāgantvā Bodhisattassa pādamūle  
 candanacupṇam hutvā nipati.—Tato vālukavassam samuṭṭhāpesi.  
 Atisukhumavālukā dhūpayantā pajjalantā ākāsenāgantvā Bodhi-  
 sattassa pādamūle dibbapupphāni hutvā nipatipsu.—Tato kalala- 5  
 vassam samuṭṭhāpesi. Taṃ kalalam dhūpayantaṃ pajjalantaṃ  
 ākāsenāgantvā Bodhisattassa pādamūle dibbavilepanam hutvā  
 nipati.—Tato “iminā bhimsetvā Siddhatthaṃ palāpessāmi” ti  
 andhakāraṃ samuṭṭhāpesi. Taṃ caturaṅgasamaṇṇāgataṃ  
 mahātamaṃ hutvā Bodhisattaṃ patvā suriyappabhāvihataṃ 10  
 viya andhakāraṃ antaradhāyi.

Evam Māro imāhi navahi vāta-vassa-pāsāṇa-paharaṇ'-aṅgāra-  
 kukkuḷa-vālika-kalal'-andhakāra-vuṭṭhīhi Bodhisattaṃ palāpetum  
 asakkonto “kiṃ bhaye tiṭṭhatha, imaṃ kumāraṃ gaṇhatha  
 hanatha palāpethā” ti parisam āṇāpetvā sayam pi Girimekhalassa 15  
 hatthino khandhe nisinno cakkāvudham ādāya Bodhisattaṃ upa-  
 samkamitvā “Siddhattha, uṭṭhahatha etasmā pallaṃkā, nāyaṃ  
 tuyhaṃ pāpuṇāti, mayhaṃ eso pāpuṇāti” ti āha. Mahā-  
 satto tassa vacanaṃ sutvā avoca: “Māra n' eva tayā dasa  
 pāramiyo pūritā na upapāramiyo na paramatthapāramiyo, na pi 20  
 pañca-mahāpariccāgā pariccattā, na ñāṇatthacariyā na lokattha-  
 cariyā na buddhicariyā pūritā, nāyaṃ pallaṃko tuyhaṃ pāpuṇāti,  
 mayh' ev' eso pāpuṇāti” ti. Māro kuddho kodhavegaṃ asahanto  
 Mahāpurisassa cakkāvudham vissajjesi, taṃ tassa dasa pāramiyo  
 āvajjentassa uparibhāge mālāvitānaṃ hutvā aṭṭhāsi. 25

Tato Mahāpuriso “pūritapāramīnaṃ Bodhisattānaṃ abhi-  
 sambhujjhanadivase pattapallaṃkaṃ mayhaṃ pāpuṇāti” ti  
 vatvā ṭhitam Māraṃ āha: “Māra, tuyhaṃ dānassa dinnabhāve  
 ko sakkhī” ti. Māro “ime ettakā sakkhino” ti Mārabalābhi-  
 mukhaṃ hatthaṃ pasāresi. Tasmiṃ khaṇe Māraparisāya 30  
 “ahaṃ sakkhī, ahaṃ sakkhī” ti pavattasaddo paṭhavi-udriyana-  
 saddasaddiso abosi. Atha Māro Mahāpurisaṃ āha: “Siddhattha,  
 tuyhaṃ dānassa dinnabhāve ko sakkhī” ti. Mahāpuriso  
 “tuyhaṃ tāva dānassa dinnabhāve sacetanā sakkhino, mayhaṃ  
 pana imasmiṃ ṭhāne sacetano koci sakkhī nāma n' atthi, 35  
 tiṭṭhatu tāva me avasesattabhāvesu dinnadānaṃ, Vessantarata-  
 bhāve pana ṭhatvā sattasataka-mahādānassa tāva dinnabhāve  
 ayaṃ acetanā pi ghanamahāpaṭhavi sakkhī” ti cīvāra-



gabbhantarato dakkhiṇabhattham abhinīharitvā “Vessantaratta-  
bhāve thatvā mayham sattaṣataka-mahādānassa dinnabhāve  
tvam sakkhī na sakkhī” ti mahāpaṭhavi-abhimukham hattham  
pasāresi. Mahāpaṭhavi “ahan te tadā sakkhī” ti virāvasatena  
5 virāvasahassena virāvasaṭṭasahassena Mārabalāṃ avattharamānā  
viya unnadi. Tato Mahāpurise “dinnan te Siddhattha Mahādānaṃ  
uttamadānaṃ” ti Vessantaradānaṃ sammāsante sammāsante,  
diyaḍḍhayojanasatiko Girimekhala-hatthī jannukeli patiṭṭhāsi,  
Māraparisā disāvidisā palāyi, dve ekamaggena gatā nāma n’  
10 atthi, sīsābharapāṇi c’ eva nivatthavatthāni ca pahāya sammukha-  
sammukhā disāhi yeva palāyipsu.

Tato devasaṃghā palāyamānaṃ Mārabalāṃ disvā “Mārassa  
parājayo jāto, Siddhattha-kumārassa jayo, jayapūjaṃ karissāmā”  
ti nāgā nāgānaṃ supaṇṇā supaṇṇānaṃ devatā devatānaṃ  
15 brahmāno brahmānaṃ pesetvā gandhamūlādihatthā Mahāpurisassa  
santikāṃ bodhipallāṅkaṃ agamaṃsu. Evaṃ gatesu ca pana tesu,

20 “Jayo hi Buddhassa sirīmato ayaṃ  
Mārassa ca pāpimato parājayo”—  
ugghosayup bodhimaṇḍe pamoditā  
jayaṃ tadā nāgagaṇā Mahesino.

“Jayo hi Buddhassa sirīmato ayaṃ  
Mārassa ca pāpimato parājayo”—  
ugghosayup bodhimaṇḍe pamoditā  
supaṇṇasaṃghā pi jayaṃ Mahesino.

25 “Jayo hi Buddhassa sirīmato ayaṃ  
Mārassa ca pāpimato parājayo”—  
ugghosayup bodhimaṇḍe pamoditā  
jayaṃ tadā devagaṇā Mahesino.

30 “Jayo hi Buddhassa sirīmato ayaṃ  
Mārassa ca pāpimato parājayo”—  
ugghosayup bodhimaṇḍe pamoditā  
jayaṃ tadā brahmagaṇā pi tādino.

Avasesā dasasu cakkavālasahasāsu devatā mālāgandha-  
vilepanehi pūjayamānā nānappakārā thutiyo vadamānā atṭhaṃsu.

## 13. SIDDHATTHA BECOMES BUDDHA

Evaṃ dharamāne yeva suriye, Mahāpuriso Mārabalaṃ  
 vidhametvā cīvarūparipatamānehi bodhirukkhaṃkurehi rattapavāḷa-  
 dalehi viya pūjayamāno paṭhame yāme pubbenivāsa-ñāṇaṃ  
 majjhimayāme dibbacakkhuṃ visodhetvā pacchimayāme paṭicca- 5  
 samuppāde ñāṇaṃ otāresi. Ath' assa dvādasapadikaṃ paccay-  
 ākāraṃ vaṭṭavivaṭṭavasena anulomapaṭilomato sammāsantassa  
 dasasahassilokadhātu udakapariyantam katvā dvādasakkhattam  
 sampkampi. Mahāpurise pana dasasahassilokadhātum unnādetvā  
 aruṇuggamaṇavelāya sabbaññutañāṇaṃ paṭivijjhante, sakaladasa- 10  
 sahaṣsilokadhātu alamkatapaṭiyattā ahosi. Pācīnacakka-  
 vālamukhavatṭiyaṃ ussāpitānaṃ dhajānaṃ paṭākānaṃ raṭsiyo  
 pacchimakakkavālamukhavatṭiyaṃ pabaranti, tathā pacchima-  
 cakkavālamukhavatṭiyaṃ, ussāpitānaṃ pācīnacakkavālamukha-  
 vatṭiyaṃ, uttaracakkavālamukhavatṭiyaṃ ussāpitānaṃ dak- 15  
 khīnacakkavālamukhavatṭiyaṃ, dakkhīnacakkavālamukhavatṭiyaṃ  
 ussāpitānaṃ uttaracakkavālamukhavatṭiyaṃ pabaranti :  
 paṭhavitale ussāpitānaṃ pana dhajānaṃ paṭākānaṃ Brahma-  
 lokaṃ ābacca aṭṭhaṃsu, Brahmaloce baddhānaṃ paṭhavitale  
 paṭiṭṭhabhiṃsu, dasasahassacakkavāle pupphūpagarukkhā pupphaṃ 20  
 gaṇhiṃsu, phalūpagarukkhā phalapīṇḍibhārabharitā ahesuṃ,  
 khandhesu khandhapadumāni pupphīṃsu, sākāsu sākāpadumāni,  
 latāsu latāpadumāni, ākāse olambakapadumāni, silātalāni bhinditvā  
 uparūpari sattasatta hutvā daṇḍakapadumāni utṭhahīṃsu, dasa-  
 sahaṣsilokadhātu vaṭṭetvā viṣaṭṭhamālāguḷā viya susanthata- 25  
 pupphasanthāro viya ca ahosi, cakkavālantaresu aṭṭhayaṇasahas-  
 lokantarikā sattasuriyappabhāya pi anobhāsitaṃpubbā ekobhāsā  
 ahesuṃ ; caturāsītiyojanasahasagambhīro mahāsamuddo madhur-  
 odako ahosi, nadiyo na-ppavattiṃsu, jaccandhā rūpāni passīṃsu,  
 jātibadhīrā saddaṃ suṇīṃsu, jātipiṭṭhassappī padasā gacchiṃsu, 30  
 andubandhanādīni chinditvā patiṃsu.

Evaṃ aparimāṇena sirivibhavena pūjayamāne, neka-ppakāresu  
 acchariyadhammesu pātubhūtesu, sabbaññutañāṇaṃ paṭivijjhātvā  
 sabbabuddhānaṃ avijahitaṃ udānaṃ udānesi :

Anekajātisaṃsāraṃ sandhāvissaṃ anibbisam  
 gahakāraṃ gavesanto, dukkhā jāti punappunam.

35



Gahakāraka, diṭṭho si, puna gehaṃ na kāhasi,  
sabbā te phāsukā bhaggā, gahakūṭaṃ visamkhitam,  
visamkhāragataṃ cittaṃ taṇhānaṃ khayam ajjhagā ti.

#### 14. FORMULATION OF PAṬICCASAMUPPĀDA

5

[Udāna : Bodhi-Sutta]

##### I

Bhagavā Uruvelāyaṃ viharati najjā Neraṇḍarāya tīre bodhi-  
rukkhamūle paṭhamābhisambuddho. Tena kho pana samayena  
Bhagavā sattāhaṃ ekapallaṇkena nisinno hoti vimuttisukhapāṭi-  
10 samvedī. Atha kho Bhagavā tassa sattāhassa accayena tamhā  
samādhimhā vuṭṭhahitvā rattiyā paṭhamaṃ yāmaṃ Paṭicca-  
samuppādaṃ anulomaṃ sādhukaṃ manasākāsi : “iti imasmiṃ  
sati idaṃ hoti, imassa’ uppādā idaṃ uppajjati, yadidaṃ—avijjā-  
paccayā saṃkhārā, saṃkhārāpaccayā viññāṇaṃ, viññāṇapaccayā  
15 nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ saḷāyatana-  
paccayā phassa, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā  
upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā  
jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti,  
evam etassa kevalassa dukkhakkhandhassa samudayo hoti” ti.

20

##### II

Atha kho Bhagavā tassa sattāhassa accayena tamhā samā-  
dhimhā vuṭṭhahitvā rattiyā majjhimaṃ yāmaṃ Paṭiccasamuppādaṃ  
paṭilomaṃ sādhukaṃ manasākāsi : “iti imasmiṃ asati idaṃ nahoti,  
imassa nirodhā idaṃ nirujjhati, yadidaṃ—avijjānirodhā, saṃkhāra-  
25 nirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāma-  
rūpanirodho, nāmarūpanirodhā saḷāyatana-  
nirodhā phassanirodho, phassanirodhā vedanānirodho, vedanā-  
nirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādāna-  
nirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā  
30 jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti,  
evam etassa kevalassa dukkhakkhandhassa nirodho hoti” ti.

##### III

Atha kho Bhagavā tassa sattāhassa accayena tamhā samā-  
dhimhā vuṭṭhahitvā rattiyā pacchimaṃ yāmaṃ Paṭiccasamuppādaṃ



anuloma-paṭilomaṃ sādhuṃ manasākāsi : “iti imasmiṃ sati idaṃ  
 hoti, imass’ uppādā idaṃ uppajjati : imasmiṃ asati idaṃ na hoti,  
 imassa nirodhā idaṃ nirujjhati, yadidaṃ—avijjāpaccayā saṃkhārā,  
 saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāma-  
 rūpapaccayā saḷāyatanaṃ, saḷāyatanaṃpaccayā phasso, phassapaccayā 5  
 vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādāna-  
 paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ soka-  
 paridevaḍukkhaḍomanassupāyāsā sambhavanti, evaṃ etassa  
 kevalassa dukkhakkhandhassa samudayo hoti : avijjāya tveva  
 asesavirāgaṇirodhā saṃkhāraṇirodho, saṃkhāraṇirodhā viññāṇa- 10  
 nirodho, viññāṇaṇirodhā nāmarūpaṇirodho, nāmarūpaṇirodhā  
 saḷāyatanaṇirodho, saḷāyatanaṇirodhā phassaṇirodho, phassaṇirodhā  
 vedanāṇirodho, vedanāṇirodhā taṇhāṇirodho, taṇhāṇirodhā upā-  
 dānaṇirodho, upādānaṇirodhā bhavaṇirodho, bhavaṇirodhā jāti-  
 nirodho, jātinirodhā jarāmaraṇaṃ sokaparidevaḍukkhaḍomanas- 15  
 supāyāsā nirujjhanti, evaṃ etassa kevalassa dukkhakkhandhassa  
 nirodho hoti” ti.

Atha kho Bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imaṃ  
 udānaṃ udānesi :

Yadā have pātubhavanti dhammā  
 ātāpino jhāyato brāhmaṇassa,  
 vidhūpayam tiṭṭhati Mārasenaṃ  
 suriyo va obhāsayaṃ antalikkhaṇ ti.

20

### 15. THE FIRST SERMON

Bhagavā jhānasukhena maggasukhena phalasukhen’ eva ca 25  
 vītināmesi. Ettāvatā sattasattābhāni paripuṇṇāni. Ath’ assa tasmīṃ  
 sattasattāhamatthake ekūnapaññāsatime divase tattha nisinnassa  
 “mukhaṃ dhovissāmi” ti cittaṃ udapādi. Satthā Anotattadahe  
 udakena mukhaṃ dhovitvā tatth’ eva rājāyatanaṃmūle nisīdi.

Tasmīṃ samaye Tapassu-Bhāllukā nāma dve vāṇijā pañcahi 30  
 sakaṭasatehi Ukkalā janapadā Majjhimadesaṃ gacchantā attano  
 ñātisūlohitāya devatāya sakaṭāni sannirumhitvā Satthu ahāra-  
 sampādanaṃ ussāhitā manthaṇ ca madhupiṇḍikaṇ ca ādāya “pati-  
 gaṇhātu no bhante Bhagavā imaṃ āhāraṃ anukampaṃ upādāyā”  
 ti Satthāraṃ upasaṃkamitvā aṭṭhaṃsu. Bhagavā selamaye paṭṭe 35



āhāraṃ patigaṇḥitvā paribhuñjītvā anumodanaṃ akāsi. Dve  
bhātaro vāṇijā Buddhaṃ ca Dhammaṃ ca saraṇaṃ gantvā dvevācika-  
upāsakā ahesuṃ. Atha tesu "ekaṃ no bhante paricāritabbaṃ-  
tthānaṃ dethā" ti vadantānaṃ dakkhiṇaḥatthena attano sīsaṃ  
5 parāmasitvā kesadhātuyo adāsi. Te attano nagare tā dhātuyo  
anto pakkhipitvā cetiyaṃ patiṭṭhāpesuṃ. Sammāsambuddho  
pi kho tato uṭṭhāya puna Ajapālanigrodham eva gantvā  
nigrodhamūle nisīdi.

Ath' assa tattha nisinnamattass' eva attanā adhigatassa dham-  
10 massa gambhīrattaṃ paccavekkhantassa buddhānaṃ āciṇṇo "adhi-  
gato kho my-āyaṃ dhammo" ti paresuṃ dhammaṃ adesetukam-  
matākārappavatto vitakko udapādi. Atha Brahmā Sahampati  
"nassati vata bho loko, vinassati vata bho loko" ti dasahi cakka-  
vālasabassehi Sakka-Suyāma-Santusita-Sunimmita-Vasavatti-Mahā-  
15 brahmuno ādāya Satthu santikaṃ gantvā "desetu bhante Bhagavā  
dhammaṃ, desetu bhante Bhagavā dhamman" ti ādinā nayena  
dhammaḍesanaṃ āyāci. Satthā tassa paṭiññaṃ datvā "kassa nu  
kho ahaṃ paṭhamam dhammaṃ deseyyan" ti cintento "Ājāro  
paṇḍito, so imaṃ dhammaṃ khippaṃ ājānissati" ti cittaṃ uppā-  
20 detvā puna olokento tassa sattāha-kālakatabhāvaṃ ñatvā Uddakaṃ  
āvajjesi. Tassāpi abhidosa-kālakatabhāvaṃ ñatvā "bahūpakārā  
kho Pañcavaggiyā bhikkhū" ti Pañcavaggiye ārabha manasikāraṃ  
katvā "kahaṃ nu kho te etarahi viharanti" ti āvajjento "Bārāṇa-  
siyaṃ Migadāye" ti ñatvā "tattha gantvā dhammacakkaṃ pavat-  
25 tessāmi" ti katipāhaṃ Bodhimāṇḍasamantā yeva piṇḍāya caranto  
viharitvā "Āsāhipuṇṇamāsiyaṃ Bārāṇasiyaṃ gamissāmi" ti cātud-  
dasiyaṃ paccūsasamaye pabhātāya rattiyā kālāss' eva pattacīvaraṃ  
ādāya atṭhūrasayojanamaggam paṭipanno antarāmagge Upakaṃ  
nāma Ājīvikaṃ disvā tassa attano Buddhabhāvaṃ ācikkhitvā taṃ  
30 divasaṃ yeva sāyaṇhasamaye Isipatanaṃ agamāsi.

Pañcavaggiya-therā Tathāgataṃ dūrato va āgacchantam disvā  
"ayaṃ āvuso samaṇo Gotamo paccaya-bāhullāya āvattitvā pari-  
puṇṇakāyo phitindriyo suvaṇṇavaṇṇo hutvā āgacchati, imassa  
abhivādanādīni na karissāma, mahākulappasūto kho paṇ' esa  
35 āsanābhīhāraṃ arahati, ten' assa āsanamattaṃ paṇḍūpessāmā" ti  
katikaṃ akamse. Te Bhagavatā mettacittena phutṭhā, Tathāgate  
upasaṃkaraṇte upasaṃkaraṇte, sakāya katikāya saṇṭhātum asak-  
kontā abhivādana-paccuṭṭhānādīni sabbakiccāni akamse, Sam-

buddhabbhāvaṃ paṇ'assa ajānamānā kevalaṃ nāmena ca 'āvuso'-  
vādena ca samudācaranti. Atha ne Bhagavā "mā bhikkhave  
Tathāgataṃ nāmena ca 'āvuso'-vādena ca samudācaratha, ahaṃ  
bhikkhave Tathāgato Sammasambuddho" ti attano Buddhabbhāvaṃ  
saññāpetvā paññattavarabuddhāsane nisinno, Uttarāsāḷhanakkhatta- 5  
yoge vattamāne, aṭṭhārasahi, Brahmakoṭṭhi parivuto Pañcavaggiye  
there āmantetvā Dhammacakkapavattana-Suttaṃ desesi.  
Satthā tath'eva vassaṃ upagantvā sabbe [Pañcavaggiye there]  
sotāpattiphale paṭiṭṭhāpetvā pañcamiyaṃ pakkhassa pañca pi jane  
sannipādetvā Anantakakhaṇa-Suttantaṃ desesi. Desanā- 10  
pariyosāne pañca pi therā arahattaphale paṭiṭṭhahimsu.

### 16. THE FIRST CONVERTS

Atha Satthā Yasassa kulaputtassa upanissayaṃ dīsvā taṃ  
rattibhāge nibbijjivā gehaṃ pahāya nikkhantaṃ "ehi Yasā" ti  
pakkosivā tasmim yeva rattibhāge sotāpattiphale punadivase 15  
arahatte paṭiṭṭhāpetvā apare pi tassa saḥāyake catupañṇāsa jane  
'ehibhikkhu'-pabbajjāya pabbājetvā arahattaṃ pāpesi. Evaṃ  
loke ekasatṭhiyā arahantesu jātesu Satthā vutthavasso pavāretvā  
"caratha bhikkhave cārikan" ti satṭhiṃ bhikkhū disāsu pesetvā  
sayam Uruvelaṃ gacchanto antarāmagge Kappāsiyavanasaṇḍe 20  
timsa jane Bhaddavaggiye kumāre vinesi. Te pi sabbe 'ehi-  
bhikkhu'-bhāven'eva pabbājetvā disāsu pesetvā sayam Uruvelaṃ  
gantvā adḍhuddhāni pāṭihāriyasahassāni dassetvā Uruvelakassapā-  
dayo sahassa-Jaṭilaparivāre tebhātika-Jaṭile vinetvā 'ehibhikkhu'-  
bhāven'eva pabbājetvā Gayāsīse nisīdāpetvā Ādittapariyāya- 25  
desanāya arahatte paṭiṭṭhāpetvā tena arahantasahassena parivuto  
"Bimbisārarañño dinnam paṭiññaṃ mocessāmi" ti Rājagaha-  
nagarūpacāre Laṭṭhivanuyyānam agamāsi.

Rājā uyyānapālassa santikā "Satthā āgato" ti sutvā dvādasa-  
nahutehi brāhmaṇagahapatikehi parivuto Satthāraṃ upasaṃkami- 30  
tvā, cakkavicittatalesu suvaṇṇapaṭavītānaṃ viya pabhāsamudayaṃ  
vissajjentesu, Tathāgataṃ pādesu sirasā nipatitvā ekamantaṃ  
nisīdi saddhiṃ parisāya. Mahājano Satthugonakathaṃ yeva kathesi.  
Bhagavā Mahānārada-kassapa-Jātakaṃ kathetvā cattāri  
saccāni pakāsesi. Magadharāja ekādasahi nahutehi saddhiṃ 35  
sotāpattiphale paṭiṭṭhāsi, ekaṃ nahutaṃ upāsakattaṃ paṭivedesi.





Rājā Satthu santike nisinno yeva pañca assāsake paveletvā saraṇaṃ gantvā svātanāya nimantetvā āraṇā vuṭṭhāya Bhagavantam padakkhiṇaṃ katvā pakkāmi.

- Satthā bhikkhusaṃsaṃparivuto Rājagahaṃ pāvīsi. Rājā  
 5 Buddhapaṃmukhassa saṃghassa mahādānaṃ datvā "aham bhante  
 tīpi ratanāni vinā vattitum na sakkhissāmi, velāya vā avelāya  
 vā Bhagavato santikaṃ āgamiṃsāmi. Laṭṭhivanuyyānaṃ ca nāma  
 atidūre, idaṃ pana amhākaṃ Veḷuvanaṃ nāma uyyānaṃ nātidūre,  
 gamanāgamana-saṃpannaṃ Buddhārahaṃ senāsaṇaṃ idaṃ me  
 10 Bhagavā patigaṇhātū" ti suvaṇṇabhiṃkārena pupphagandhavāsita-  
 maṇivaṇṇa-udakaṃ ādāya Veḷuvanuyyānaṃ paricacajanto Dasa-  
 balassa hatthe udakaṃ pātesi. Tasmiṃ ārāmapaṭiggahane  
 Buddha-āsanassa mūlāni otiṇṇāni ti mahāpaṭhavī kampi. Satthā  
 Veḷuvanārāmaṃ paṭiggahetvā rañño anumodanaṃ katvā vuṭṭhāy-  
 15 āsānā bhikkhusaṃsaṃparivuto Veḷuvanaṃ agamās.

- Tasmiṃ kho pana samaye Sāriputto ca Moggallāno cā ti dve  
 paribbājakā Rājagahaṃ upanissāya viharanti amataṃ pariyesa-  
 mānā. Tesu Sāriputto Assaji-theraṃ piṇḍāya pavittṭhaṃ disvā  
 paṇaṇacitto payirupāsītva 'ye dhammā hetuppabbhavā' ti gāthaṃ  
 20 sutvā sotāpattiphale patiṭṭhahi. Te ubho pi Sañjayaṃ oloketvā  
 attano parisāya saddhiṃ Satthu santike pabbajitṃsu. Tesu  
 Mahāmoggallāno sattāhena arahattaṃ pāpuṇi, Sāriputtatthero  
 addhamāseṇa; ubho pi ca ne Satthā aggasāvakaṭṭhāne ṭhapesi.  
 Sāriputtattherena arahattapattadivase yeva sāvakasaṇṇipātaṃ akāsi.

25

## 17. VISIT TO KAPILAVATTHU

- Tathāgate pana tasmiṃ ñeva Veḷuvanuyyāne viharante  
 Suddhodana-mahārājā "putto kira me chabbassāni dukkara-kārikaṃ  
 caritvā paramābhisaṃbodhiṃ patvā pavatta-vara-dhammacakko  
 Rājagahaṃ nissāya Veḷuvane viharatī" ti sutvā sabbam rājabalaṃ  
 30 olokeno Kāludāyiṃ addasa. So kira rañño sabbattha-sādhako  
 ativissāsi ko Bodhisattena saddhiṃ ekadivase jāto saba-paṃsukūlito  
 sahāyo. Atha naṃ rājā āmantesi: "tāta Kāludāyi, ahaṃ mama  
 puttaṃ passitukāmo, dujjāno kho pana jīvitantarāyo, ahaṃ jīva-  
 māno va puttaṃ datṭhuṃ icchāmi, sakkhissāsi nu kho me puttaṃ  
 35 dassetum" ti.—"Sakkhissāmi deva, sace pabbajitum labhissāmi"  
 ti.—Tāta, tvam pabbajitvā va mayhaṃ puttaṃ dassethi" ti. So

“sādhū devā” ti rañño sāsanaṃ ādāya Rājagahaṃ gantvā Satthu dhammadesanavelāya parisapariyante t̥hito dhammaṃ sutvā saparivāro arahattaphalaṃ patvā ‘chibhikkhu’-bhāve patit̥thāsi.

Satthā Buddho hutvā paṭhamam antovassaṃ Isipatane vasitvā vutthavasso pavāretvā Uruvelam gantvā tattha tayo māse vasanto 5 tebhātika-Jaṭile vinetvā bhikkhusahassaparivāro Phussamāsa-puṇṇamāya Rājagahaṃ gantvā dve māse vasi. Ettāvatā Bārāṇasīto nikkhantassa pañca māsā jātā, sakalo Hemanto atikkanto, Udāyittherassa āgatadivasato sattaṭṭhādivasā vitivattā. So Phagguṇipūṇṇamāsiyaṃ cintesi: “atikkanto Hemanto, Vasanta- 10 samayo anuppatto, manussehi sassādini uddharitvā sammukhaṭṭhāne maggā dinnā, haritatiṇa-saṅghannā paṭhavi, supupphitā vanasandā, paṭipajjanakkhamā maggā, kālo Dasabalassa ñātisamgahaṃ kātun” ti. Atha Bhagavantaṃ upasamkamitvā “bhante, tumhākaṃ pitā Suddhodana mahārājā passitukāmo, karotha ñātakānaṃ samgahan” 15 ti.—“Sādhū Udāyi, karissāmi ñātakānaṃ samgahaṃ, bhikkhusamghassa ārocehi, gamiyavattaṃ pūressanti” ti.—“Sādhū bhante” ti t̥hero ārocesi. Bhagavā Aṅga-Magadha-vāsinaṃ kulaputtānaṃ dasahi sahassehi Kapilavatthu-vāsinaṃ dasahi sahassehi ti sabbeḥ eva visatisahassehi khīṇāsava-bhikkhūhi parivuto Rājagahā nikkha- 20 mitvā divase divase yojanaṃ gacchati. “Rājagahato saṭṭhiyojanaṃ Kapilavatthum dvīhi māsehi pāpuṇissāmi” ti aturita-cārikaṃ pakkāmi.

Sākiyā pi kho anuppatte Bhagavati “ambhākaṃ ñātiseṭṭhaṃ passissāmā” ti sannipatitvā Bhagavato vasanaṭṭhānaṃ vīmaṃsa- 25 mānā “Nigrodha-Sakkassa ārāmo ramaṇīyo” ti sallakkhetvā tattha sabbam paṭijagganavidhiṃ kāretvā gandhapuppha-hatthā paṇḍugamanam karontā sabbālaṃkāra-patimaṇḍite dahara-dahare nāgara-dārake ca dārikāyo ca paṭhamam pahipiṃsu, tato rājakumāre ca rājakumāriyo ca; tesaṃ anantaraṃ sāmam gandhapuppha-cuṇṇādīhi 30 pūjayamānā Bhagavantaṃ gahetva Nigrodhārāmaṃ eva agamaṃsu. Tatra Bhagavā visatisahassa-khīṇāsava-parivuto paṇḍatta-vara-buddhāsane nisīdi. Nisinne Bhagavati sikkhappatto ñātisamāgamo ahoṣi. Sabbe ekaggacittā hutvā nisīdipiṃsu. Satthā Vessantara-Jātakam kathesi. Dhammadesanaṃ sutvā sabbe ut̥thāya vanditvā 35 pakkamipiṃsu; eko pi rājā vā rāja-mahāmatto vā “sve ambhākaṃ bhikkhaṃ gaṇbathā” ti vatvā gato nāma n’ atthi. Satthā puna-divase visatisahassa-bhikkhuparivuto Kapilavatthum



piṇḍāya pāvīsi. Tam na koci gantvā nimantesi vā pattam vā aggaheṣi.

- “Ayyo kira Siddhattha-kumāro piṇḍāya caratī” ti dvibhūmakatibhūmakādisu pāsādesu sīhapañjare vivaritvā mahājano dassana-  
 5 vyāvaṭo ahoṣi. Rāhulamātā pi devī “ayyaputto kira imasmiṃ yeva nagare mahantena rājānubhāvena suvaṇṇasivikādīhi vicaritvā idāni keṣamassuṃ ohāretvā kāsāyavattha-vasano kapālabattho piṇḍāya carati, sobhati nu kho” ti sīhapañjaram vivaritvā olokaya-  
 10 mānā Bhagavantam nānāvirāga-samujjalāya sarirappabhāya nagara-vīthiyo obhāsetvā vyāmappabhā-parikkhepa-samupabbūhāya asītānu-byañjanāvabhāsitāya dvattimsa-mahāpurisalakkhaṇa-patimaṇḍitāya anopamāya Buddhasiriyā virocamanam diṣvā

- “Siniddhanīlamudukuñcitakeso  
 suriyasunimmalatalābhinalāṭo  
 15 yuttatuṅgamudukāyatanāso  
 raṃsijālavitato naraśiḥo” ti

- evamādikāhi atthahi naraśihagāthāhi nāma abhitthavitvā “tumahākam putto piṇḍāya caratī” ti raṇṇo ārocesi. Rājā saṃviggahadayo hatthena sālakam saṃhapento turita-turitam nikkhamitvā vegena  
 20 gantvā Bhagavato purato ṭhatvā āha : “kiṃ bhante amhe lajjāpetha, kimattham piṇḍāya caratha, kiṃ ‘ettakānam bhikkhūnam na sakkā bhattam laddhun’ ti saṇṇam karitthā” ti.—“Cārittam etaṃ mahārāja” ambākan” ti.—“Nanu bhante ambākam Mahā-sammata-khattiyavaṃso nāma vaṃso, tattha ca ekakhattiyo pi  
 25 bhikkhācāro nāma n’ atthī” ti.—“Ayaṃ mahārāja rājavamso nāma tava vaṃso, ambākam pana Dīpaṃkaro Kondaṇṇo -pe- Kassapo ti ayaṃ Buddhavaṃso nāma, ete ca aṇṇe ca anekasahassasaṃkhā Buddhā bhikkhācārā bhikkhācāren’ eva jīvikaṃ kappesun” ti antaravīthiyaṃ ṭhito va

- 30 Uttiṭṭhe na-ppamajjeyya, dhammam sucaritam care,  
 dhammacārī sukham seti asmiṃ loke paramhi ca—

- imaṃ gātham āha. Gāthā-pariyosāne rājā sotāpatti-phale patiṭṭhāsi. Sotāpatti-phalam sacchikatvā yeva pana Bhagavato pattam gahetvā sa-parisaṃ Bhagavantam mahāpāsādam āropetvā paṇṇāna khāda-  
 35 nīyena bhojanīyena parivīsi.

## 18. CONVERSION OF RĀHULA

Bhattakicca-pariyosāne sabbam itthāgāram āgantvā Bhagavantam vandi, thapetvā Rāhulamātaram. Sā pana "gaccha, ayyaputtam vandāhi" ti pariyanena vuccamānā pi "sace mayham guṇo atthi, sayam eva me santikam ayyaputto āgamissati, āgatam eva nam vandissāmi" ti vatvā na agamāsi. Bhagavā rājānam pattam gāhāpetvā dvihī aggasāvakehi saddhim rājadhītāya siri-gabbham gantvā "rājadhītā yathārucim vandamānā na kiñci vattabbā" ti vatvā paññatte āsane nisīdi. Sā vegena gantvā gopphakesu gahetvā pādapiṭṭhiyam sīsam parivattetvā yathaj-jhāsayam vandi. Rājā rājadhītāya Bhagavati sineha-bahumānādi-  
 guṇasampattiyo kathesi: "bhante mama dhītā tumhehi kāsāyāni nīvatthānī ti sutvā tato paṭṭhāya kāsāvavatthā jātā, tumhākam ekabhaddika-bhāvam sutvā ekabhaddikā va jātā, tumhehi mahā-sayanassa chaḍḍitabhāvam ñatvā paṭṭikamañcake yeva nīpannā, tumhākam mālāgandhādīhi viratabhāvam ñatvā viratamālāgandhā  
 va jātā, attano ñātakesu 'mayam paṭijaggissāmā' ti sāsane pesite ekañātikam pi na olokesi, evam guṇasampannā me Bhagavā dhītā" ti.—"Anacchariyam mahārāja yam idāni tayā rakkhiyamānā rājadhītā aparipakke ñāne attānam rakkheyya, esa pubbe anārakkhā pabbatapāde vicaramānā aparipakke ñāne attānam rakkhi" ti vatvā  
 C a n d a k i n n a r a-Jātakam kithetvā utthāyāsanaṁ pakkāmi.

Dutiyadivase Nandassa rājakumārassa abhiseka-gehappavesana-vivāha-maṅgalesu vattamānesu tassa geham gantvā kumāram pattam gāhāpetvā pabbājetukāmo maṅgalam vatvā utthāyāsanaṁ pakkāmi. Janapadakalyāṇī kumāram gacchantam disvā "tuvaṇam  
 kho ayyaputta āgaccheyyāsi" ti vatvā gīvam pasāretvā olokesi. So pi Bhagavantam "pattam gaṇhathā" ti vattum avisahamāno vihāram yeva agamāsi. Tam anicchamānam yeva Bhagavā pabbājesi. Iti Bhagavā Kapilapuram gantvā tatiyadivase Nandam pabbājesi.

Sattame divase Rāhulamātā kumāram alamkaritvā Bhagavato santikam pesesi: "passa tāta etaṁ vīsatisabassa-samaṇa-parivutam suvaṇṇamayam brahmarūpivaṇṇam samaṇam, ayaṁ te piṭṭhā, etassa mahantā midhiyo abhesum, ty-āssa nikkhamanato paṭṭhāya na pas-sāma, gaccha, nam dāyajjam yāca: 'aham tāta kumāro, abhisekam  
 patvā cakkavatti bhavissāmi, dhanena me attho, dhanam me dehi,



- sāmiko hi putto pitu santakassā'' ti. Kumāro ca Bhagavato santikaṃ gantvā pitu sinehaṃ paṭilabhītvā haṭṭa-tuṭṭho ''sukhā te samaṇa chāyā'' ti vatvā aññaṃ pi bahuṃ attano anurūpaṃ vadanto aṭṭhāsi. Bhagavā kata-bhattakicco anumodanaṃ katvā utṭhāyāsanaṃ
- 5 pakkāmi. Kumāro pi ''dāyajjaṃ me samaṇa dehi, dāyajjaṃ me samaṇa dehi'' ti Bhagavantam anubandhi. Bhagavā kumāraṃ na nivattāpesi. Parijaṇo pi Bhagavatā saddhīṃ gacchanto nivattetuṃ nāsakkhi. Iti so Bhagavatā saddhīṃ arāmaṃ eva agamāsi. Tato Bhagavā cīntesi: ''yaṃ ayaṃ pitu santakaṃ dhanam icchati taṃ
- 10 vaṭṭānugataṃ savighātaṃ, haṇḍ' assa Bodhimande paṭiladdhaṃ sattavidhaṃ ariyadhanaṃ demī, lokuttara-dāyajjassa naṃ sāmikaṃ karomī'' ti āyasmantaṃ Sāriputtaṃ āmantesi: ''tena hi tvam Sāriputta Rāhulakumāraṃ pabbājehi'' ti. Pabbajite pana kumāre rañño adhimatta-dukkhaṃ uppajji. Taṃ adhivāsetuṃ asakkonto
- 15 Bhagavato nivedetvā ''sādhu bhante, ayyā mātāpitūhi ananuññātaṃ puttaṃ na pabbājeyyū'' ti varaṃ yāci. Bhagavā taṃ varaṃ datvā pitaraṃ tisu phalesu paṭiṭṭhāpetvā bhikkhusaṃghaparivuto puna-d-eva Rājagahaṃ gantvā Sītavane vihāsi.

### 19. DEDICATION OF JETAVANA

- 20 Tasmīṃ samaye Anāthapiṇḍiko gahapati pañcahi sakaṭasatehi bhaṇḍaṃ ādāya Rājagaha piyasahāyassa seṭṭhino gehaṃ gantvā tattha Buddhassa Bhagavato uppannabhāvaṃ sutvā balava-paccūsa-samaye devatānubhāvena vivaṭeṇa dvārena Satthāraṃ upasaṃ-
- 25 Buddhapamukhassa saṃghassa mahādānaṃ datvā Sāvattthiṃ ā-gamanatthāya Satthu paṭiññaṃ gahetvā antarāmagge pañcacattārīsa-yojanaṭṭhāne sataśahassaṃ sataśahassaṃ dāpetvā yojanikāya yojanikāya vihāre kāretvā Jetavanaṃ koṭisanthārena aṭṭhārasa-hirañña-
- 30 gandhakoṭiṃ kāresi. Taṃ parivāretvā asīti-mahātherānaṃ pāṭiekkasannivesane āvāse ekakuḍḍaka-dvikuḍḍaka hamsavattaka-dīghasāla-maṇḍapādi-vasena sesa-senāsanāni pokkharāṇiyo ca caṃkamana-rattitṭhāna-divatṭhānāni eā ti aṭṭhārasakoṭi pariccāgena ramaṇiye
- 35 thāya dūtaṃ pesesi. Satthā dūtassa sāsanaṃ sutvā mahābhikkhu-



[To face page 34]



DEDICATION OF JETAVANA

[The Inscription reads : *Jetavana Anadhapedike deti kotisamthatena keta*]

samghaparivāro Rājagahā nikkhamitvā anupubbena Sāvattin-  
nagaraṃ pāpuṇi.

Mahāseṭṭhī pi kho vihāramahaṃ sajjetvā Tathāgatassa jeta-  
vanam pavisanadivase puttāṃ sabbālamkāra-patimanditam katvā  
alamkatapaṭiyattēhi' eva pañcahi kumārasatehi saddhim pesesi. 5  
So saparivāro pañcavaṇṇa-vattha-samujjalāni pañcadhajasatāni  
gahetvā Dasabalassa purato ahosi. Tesam pacchato Mahāsubhaddā  
Cūlasubhaddā ti dve seṭṭhidhūtarō pañcahi kumārisatehi saddhim  
puṇṇaghaṭe gahetvā nikkhamimsu. Tesam pacchato seṭṭhibhariyā  
sabbālamkārapatimanditā pañcahi mātugāmasatehi saddhim 10  
puṇṇapātiyo gahetvā nikkhami. Sabbesaṃ pacchato sayam  
mahāseṭṭhī abatavattthanivattho abatavattthēhi' eva pañcahi seṭṭhi-  
satehi saddhim Bhagavantam abbhoggañchi. Bhagavā imam  
upāsakaparisam purato katvā mahābhikkhusamghaparivuto attano  
sarirappabbhāya suvaṇṇarasasekapiṇḍarāni viya vanantarāni kuru- 15  
māno anantāya Buddhalīlāya appaṭisamāya Buddhasiriyā Jeta-  
vanavihāram pāvīsi. Atha naṃ Anāthapiṇḍiko pucchi : "kath-  
āhaṃ bhante imasmiṃ vihāre paṭipajjāmi" ti.—"Tena hi gabapati  
vihāram āgatānāgatassa bhikkhusamghassa dehi" ti.—"Sādhu  
bhante" ti mahāseṭṭhī suvaṇṇabhikṣukāraṃ ādāya Dasabalassa 20  
hatthe udakaṃ pādetvā "imam Jetavana vihāram āgatānāgatassa  
Cātuddisassa Buddhapamukhassa samghassa dammi" ti adāsi.  
Satthā vihāram paṭiggahetvā anumodanam karonto vihārānisamsam  
kathesi.

Anāthapiṇḍiko dutiyadivasato paṭṭhāya vihāramahaṃ ārabhi. 25  
Visākhāya pāsadamaho catuhi māsehi nīṭṭhito : Anāthapiṇḍikassa  
pana vihāramaho navahi māsehi nīṭṭhāsi. Vihāramashe pi aṭṭhāras'  
eva koṭiyo agamaṃsu, iti imasmiṃ yeva vihāre catupañṇāsakoṭi-  
samkham dhanam pariccaji.

## 20. BUDDHA AND BĀHIYA

30

[Udāna : Bāhiya-Sutta]

Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane  
Anāthapiṇḍikassa ārāme. Tena kho pana samayena Bāhiyo  
dārueṇīyo Suppārake paṭivasati samuddatire, sakkato hoti garukato  
mānito pūjito apacito, lābhi cīvāra-piṇḍapāta-senāsana-gilānapac- 35  
caya-bhesajja-parikkhāraṇam. Atha kho Bāhiyassa dārueṇīyassa



rahogatassa patisallinassa evaṃ cetaso parivittakko udapādi : “ye ca kho keci loke arahanto vā arahattamaggaṃ vā samāpannā ahaṃ tesaṃ aññataro” ti.

- Atha kho Bāhiyassa dārucīriyassa purāṇa-sūlobhitā devatā  
 5 anukampikā atthakāmā Bāhiyassa dārucīriyassa cetasā cetopari-  
 vitakkaṃ aññāya yena Bāhiyo dārucīriyo ten’upasaṃkami,  
 upasaṃkamitvā Bāhiyaṃ dārucīriyaṃ etad avoca : “n’eva kho tvaṃ  
 Bāhiya arahā nāpi arahattamaggaṃ vā samāpanno, sā pi te paṭipadā  
 10 ti.—“Atha ko carahi devate loke arahanto vā arahattamaggaṃ vā  
 samāpanno” ti.—“Atthi Bāhiya uttāresu jānapadesu Sāvatthi  
 nāma nagaraṃ. Tatttha so Bhagavā etarahi viharati ahaṃ  
 sammāsambuddho, so hi Bāhiya Bhagavā arahā c’ eva arahattāya  
 ca dhammaṃ deseti” ti.

- 15 Atha kho Bāhiyo dārucīriyo tāya devatāya saṃvejito tāvadeva  
 Suppārakā pakkāmi sabbattha ekarattiparivāseṇa, yena Bhagavā  
 Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme ten’ upa-  
 saṃkami, upasaṃkamitvā Bhagavato pāde sirasā nipatitvā  
 Bhagavantam etad avoca : “desetu me bhante Bhagavā dhammaṃ,  
 20 desetu Sugato dhammaṃ, yaṃ mam’ assa dīgharattaṃ bitāya  
 sukhāyā” ti.

- “Tasmātiha te Bāhiya evaṃ sikkhitabbam : dīṭṭhe dīṭṭha-  
 mattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ  
 bhavissati, viññāte viññātamattaṃ bhavissati. Evaṃ hi Bāhiya  
 25 sikkhitabbam : yato kho Bāhiya dīṭṭhe dīṭṭhamattaṃ bhavissati,  
 sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte  
 viññātamattaṃ bhavissati, tato tvaṃ Bāhiya na tena ; yato tvaṃ  
 Bāhiya na tena, tato tvaṃ Bāhiya na tattha ; yato tvaṃ Bāhiya  
 na tattha, tato tvaṃ Bāhiya n’ ev’ idha na huraṃ na ubhaya-  
 30 mantarena, es’ ev’ anto dukkhassā” ti.

- Atha kho Bāhiyassa dārucīriyassa Bhagavato imāya saṃkhit-  
 tāya dhammadesanāya tāvadeva anupādāya āsavehi cittaṃ vimuccī.  
 Atha kho Bhagavā Bāhiyaṃ dārucīriyaṃ iminā saṃkhittena  
 ovādena ovaditvā pakkāmi. Atha kho acirapakkantassa Bhagavato,  
 35 Bāhiyaṃ dārucīriyaṃ gāvī taruṇavasehā adhipatitvā jīvītā voropesi.

Atha kho Bhagavā Sāvatthiyaṃ piṇḍāya caritvā pacchā-  
 bhattaṃ piṇḍapāta-paṭikkanto sambahulehi bhikkhūhi saddhiṃ naga-  
 ramhā nikkhamitvā addasa Bāhiyaṃ dārucīriyaṃ kālakatam, disvāna



bhikkhū āmantesi : “gaṇhatha bhikkhave Bāhiyassa dārucīriyassa sarīrakam, mañcakam āropetvā nīharitvā jhāpetha thūpaṃ c’ assa karotha, sabrahmacārī vo bhikkhave kālakato” ti.—“Evam bhante” ti kho te bhikkhū Bhagavato paṭissutvā Bāhiyassa dārucīriyassa sarīrakam mañcakam āropetvā nīharitvā jhāpetvā thūpaṃ c’ 5  
assa karitvā yena Bhagavā ten’ upasampkamīsu : upasampkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdīsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad avocum : “daḍḍham bhante Bāhiyassa dārucīriyassa sarīram thūpaṃ c’ assa katam, tassa kā gati, ko abhisamparāyo” ti.—“Paṇḍito kho bhikkhave 10  
Bāhiyo dārucīriyo paccapādi dhammassānudhammam, na ca maṃ dhammādhikaraṇaṃ vihesesi. Parinbbuto bhikkhave Bāhiyo dārucīriyo” ti. Atha kho Bhagavā etam attham viditvā tāyaṃ velāyaṃ imaṃ udāmaṃ udānesi :

Yattha āpo ca paṭhavī tejo vāyo na gāḍhati 15  
na tattha sukkā jotanti ādicco na-ppakāsati,  
na tattha candimā bhāti, tamo tattha na vijjati.  
Yadā ca attanā vedī muni monena brahmaṇo,  
atha rūpā arūpā ca sukhadukkhā pamuccatī ti.

## 21. BUDDHA AND THE TEVIJJAS

20

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhusamghena saddhim pañcamatthehi bhikkhusatehi yena Manasākaṭṭam nāma Kosalānaṃ brāhmaṇa-gāmo tad avasari. Tatra sudam Bhagavā Manasākaṭṭe viharati uttarena Manasākaṭṭassa 25  
Aciravatiyā nadiyā tīre ambavane. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇa-mahāsālā Manasākaṭṭe paṭivasanti, seyyathidaṃ Caṅki brāhmaṇo, Tārukkho brāhmaṇo, Pokkharasāti brāhmaṇo, Jāpussoṇi brāhmaṇo, Todeyya brāhmaṇo, 30  
aṇṇe ca abhiññātā abhiññātā brāhmaṇa-mahāsālā.

Atha kho Vāseṭṭha-Bhāradvājānaṃ jaṅghāvihāraṃ anucampka-  
mantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi. Vāseṭṭho māṇavo evam āha : “apam eva ujumaggo, ayam aṇṇasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto brāhmaṇena Pokkharasātina” ti. Bhāradvājo māṇavo evam āha : 35



“ayam eva ujumaggo, ayam añjasāyano niyyāniko niyyāti takkarassa  
Brahma-sahavyatāya, svāyaṃ akkhāto brāhmaṇena Tārukkhenā”  
ti. N’ eva kho asakkhi Vāsetṭho māṇavo Bhāradvājaṃ māṇavaṃ  
saññāpetuṃ, na pana asakkhi Bhāradvājo māṇavo Vāsetṭhaṃ  
5 māṇavaṃ saññāpetuṃ.

Atha kho Vāsetṭho māṇavo Bhāradvājaṃ māṇavaṃ āmantesi :  
“ayam kho Bhāradvāja Samaṇo Gotamo Sakyaputto Sakyakulā  
pabbajito Manasākaṭe viharati uttarena Manasākaṭassa Aciravatiyā  
nadiyā tīre ambavane. Taṃ kho pana bhavantaṃ Gotamaṃ  
10 evaṃ kalyāṇo kittisaddo abbhuggato : ‘Iti pi so Bhagavā  
arahaṃ sammāsambuddho vijjācaraṇa-sampanno sugato lokavidū  
anuttaro purisadammasārathi, satthā devamanussānaṃ buddho  
bhagavā’ ti. Āyāma bho Bhāradvāja yena Samaṇo Gotamo ten’  
upasaṃkamissāma, upasaṃkamitvā etaṃ atthaṃ Samaṇaṃ  
15 Gotamaṃ pucchissāma. Yathā no Samaṇo Gotamo vyākariṣṣati,  
tathā naṃ dhāressāmā” ti. “Evaṃ bho” ti kho Bhāradvājo  
māṇavo Vāsetṭhassa māṇavassa paccassosi.

Atha kho Vāsetṭha-Bhāradvāja māṇavā yena Bhagavā ten’  
upasaṃkammaṃsu upasaṃkamitvā Bhagavatā saddhiṃ sammo-  
20 diṃsu, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ  
nisīdiṃsu.

“Iti kira Vāsetṭha tvam evaṃ vadesi : ‘ayam eva ujumaggo,  
ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya,  
svāyaṃ akkhāto brāhmaṇena Pokkharasātina’ ti. Bhāradvājo  
25 māṇavo evaṃ aha : ‘ayam eva ujumaggo, ayam añjasāyano  
niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto  
brāhmaṇena Tārukkhenā’ ti. Atha kismiṃ pana vo Vāsetṭha  
viggaho, kismiṃ vivādo, kismiṃ nānāvādo” ti?

“Maggāmagge bho Gotama. Kiñcāpi bho Gotama brāhmaṇā  
30 nānāmagge paññāpentī—Addhariyā brāhmaṇā, Tittiriyā brāhmaṇā,  
Chandokā brāhmaṇā, Chandāvā brāhmaṇā, Bhavyārījḥā brāhmaṇā  
—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-  
sahavyatāya? Seyyathā pi bho Gotama gāmassa vā nigamassa vā  
avidūre bahūni ce pi nānāmaggāni bhavanti, atha kho sabbāni  
35 tāni gāmasamosaraṇāni bhavanti, evaṃ eva kho bho Gotama  
kiñcāpi brāhmaṇā nānāmagge paññāpentī—Addhariyā brāhmaṇā,  
Tittiriyā brāhmaṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā,



Bhavyārijjhā brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāyā” ti ?

“Kiṃ pana Vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇo pi yena Brahmā sakkhidiṭṭho” ti ?

“No h’ idaṃ bho Gotama.”

5

“Kiṃ pana Vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyo pi yena Brahmā sakkhidiṭṭho” ti ?

“No h’ idaṃ bho Gotama.”

“Kiṃ pana Vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariya-pācariyo pi yena Brahmā sakkhidiṭṭho” ti ?

10

“No h’ idaṃ bho Gotama.”

“Kiṃ pana Vāseṭṭhi atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamācariya-mahāyugā yena Brahmā sakkhidiṭṭho” ti ?

“No h’ idaṃ bho Gotama.”

“Kiṃ pana Vāseṭṭha, ye pi tevijjānaṃ brāhmaṇānaṃ pubbakā 15 isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesaṃ idaṃ etarabhi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti, vācitaṃ anuvācenti—seyyathidaṃ Atthako, Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Aṅgiraso, Bhāradvājo, Vāseṭṭho, Kassapo, Bhagu—te pi 20 evaṃ āhaṃsu : ‘mayāṃ etaṃ jānāma, mayāṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yaṃ vā Brahmā’ ” ti ?

“No h’ idaṃ bho Gotama.”

“Taṃ kiṃ maññasi Vāseṭṭha, naṃ evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati” ti ?

25

“Aldhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati” ti.

“Te vata Vāseṭṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ na passanti tassa sahavyatāya maggaṃ desessanti : ‘ayaṃ eva ujumaggo, ayaṃ aṅjasāyano niyyāniko niyyāti takkarassa 30 Brahma-sahavyatāyā’ ti n’ etaṃ jhānaṃ vijjati. Seyyathā pi Vāseṭṭha andhaveṇi paraṃ parā saṃsattā, purimo pi na passati majjhimo pi na passati pacchimo pi na passati—evaṃ eva kho Vāseṭṭha andhaveṇūpamaṃ yeva tevijjānaṃ brāhmaṇānaṃ bhāsi-  
taṃ, purimo pi na passati majjhimo pi na passati pacchimo pi na 35  
passati. Tesāṃ imaṃ tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ has-  
sakaṃ yeva sampajjati, lāmakāṃ yeva sampajjati, rittakāṃ yeva  
satopajjati, tucchakāṃ yeva sampajjati. Taṃ kiṃ maññasi Vāseṭ-



tha, passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti" ti?

5 "Evam bho Gotama. Passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti" ti.

10 "Taṃ kiṃ maññasi Vāseṭṭha, yaṃ passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti—pahonti candimasuriyānaṃ saḥavyatāya maggaṃ desetup : 'ayam eva ujumaggo, ayam añjasāyano niyyāniko niyyāti takkarassa candimasuriyānaṃ saḥavyatāyā' " ti?

"No h' idaṃ bho Gotama."

15 "Iti kira Vāseṭṭha yaṃ passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti—tesaṃ pi na ppahonti candimasuriyānaṃ saḥavyatāya maggaṃ dassetup : 'ayam eva ujumaggo, ayam añjasāyano niyyāniko niyyāti takkarassa candimasuriyānaṃ saḥavyatāyā' ti,—kiṃ pana na kira tevijjehi brāhmaṇehi Brahmā sakkhidittho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkhidittho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya-pācariyehi Brahmā sakkhidittho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva  
25 sattamācariyamahāyugehi Brahmā sakkhidittho. Seyyathā pi Vāseṭṭha ayam Aciravati nadi pūrā udakassa samatittikā kākaṭṭhā, atha puriso āgaccheyya pārattthiko pārāgavesī pārāgāmī pārātaritukāmo. So orimatīre tthito pārīman tirāṃ avheyya : 'ehi parāpāraṃ, ehi parāpāraṃ' ti. Taṃ kiṃ maññasi Vāseṭṭha, api nu  
30 tassa purisassa avhayanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā Aciravatiyā nadiyā pārīman tirāṃ orīman tirāṃ āgaccheyyā" ti?

"No h' idaṃ bho Gotama."

35 "Evam eva kho Vāseṭṭha tevijjā brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vattamānā, evaṃ āhaṃsu : 'Indaṃ avhayāma, Somaṃ avhayāma, Varuṇaṃ avhayāma, Isānaṃ avhayāma, Pajāpatiṃ avhayāma, Brahmaṇaṃ avhayāma, Mahiddhiṃ

avhayāma, Yamaṃ avhayāma' ti. Te vata Vāseṭṭha tevijjā  
brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhamme pahāya vatta-  
mānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vatta-  
mānā, avhayaṇahe u vā āyācanaṇahe u vā patthanaṇahe u vā abhi-  
nandanabetu vā kāyassa bhedaṃ param maraṇā Brahmānaṃ 5  
sahavyūpagā bhavissanti ti u' etaṃ thānaṃ vijjati. Taṃ kiṃ  
maññasi Vāseṭṭha, idh' assa puriso Manasākaṇṇe jāto vaddo.  
Taṃ enaṃ Manasākaṇṇato avassaṇaṃ Manasākaṇṇassa maggaṃ  
puccheyyumaṃ. Siyā nu kho Vāseṭṭha tassa purisassa Manasākaṇṇe  
jāta-vaddhassa Manasākaṇṇassa maggaṃ puṭṭhassa dandhāyitattaṃ 10  
vā vitthāyitattaṃ vā' ti ?

"No h' idaṃ bho Gotama. Taṃ kiṃsa hetu? Asu hi bho  
Gotama puriso Manasākaṇṇe jāto vaddho, tassa sabbān' eva Manasā-  
kaṇṇassa maggāni suviditāni" ti.

"Siyā kho Vāseṭṭha tassa purisassa Manasākaṇṇe jāta-vaddhassa 15  
Manasākaṇṇassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyi-  
tattaṃ vā, no tveva Tathāgatassa Brahmāloke vā Brahmāloka-  
gāminīyā vā paṭipadāya puṭṭhassa dandhāyitattaṃ vā vitthāyitaṃ  
vā. Brahmānam p' ahaṃ Vāseṭṭha pajānāmi Brahmālokaṃ ca  
Brahmāloka-gāminīṃ ca paṭipadaṃ, yathā paṭipanno ca Brahma- 20  
lokaṃ uppanno taṃ ca pajānāmi" ti.

"Sutaṃ u' etaṃ bho Gotama 'Samāno Gotamo Brahmānaṃ  
sahavyatāya maggaṃ deseti' ti Sādhū no bhavaṃ Gotamo  
Brahmānaṃ sahavyatāya maggaṃ deseto, ullumpatu bhavaṃ  
Gotamo Brahmaṇaṃ pajaṃ" ti. 25

## 22. JACCANDHĀNAM HATTHIDASSANAM

[Udāna : Titthiya-Sutta]

Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetavane  
Anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā  
nānātitthiyā paribbājakā Sāvattihīyaṃ piṇḍāya pavisanti nānāditthikā 30  
nānākhantikā nānārucikā nānāditthibhissaya-nissitā. Santi eke  
samaṇa-brāhmaṇā evaṃ-vādino evaṃ-ditthino : 'sassaṭo loko, idam  
eva saccam, moghaṃ aññānaṃ' ti. Santi paṇ' eke samaṇa-brāhmaṇā



- evam-vādinō evaṃ-diṭṭhino : 'a-sassato loko, idam eva saccam, mogham aññan' ti. Sant' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : 'antavā loko, idam eva saccam, mogham aññan' ti. Santi paṇ' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino :
- 5 'anantavā loko, idam eva saccam, mogham aññan' ti. Sant' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : 'taṃ jīvaṃ taṃ sarīraṃ, idam eva saccam, mogham aññan' ti. Santi paṇ' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : 'aññaṃ jīvaṃ aññaṃ sarīraṃ, idam eva saccam, mogham aññan' ti. Sant' eke
- 10 samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : 'hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Santi paṇ' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : 'na hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Sant' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : 'hoti ca na ca
- 15 hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Santi paṇ' eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : 'n' eva hoti na na hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Te bhaṇḍana-jātā kalaha-jātā vivādāpannā aññaṃaññaṃ mukhasattihī vitudantā viharanti : 'edisō dhammo
- 20 n' edisō dhammo, n' edisō dhammo edisō dhammo' ti.

"Aññaṃtittiyā bhikkhave paribbājakā andhā acakkhukā : atthaṃ na jānanti, anattaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na jānanti. Te atthaṃ ajānantā anattaṃ ajānantā, dhammaṃ ajānantā adhammaṃ ajānantā, bhaṇḍana-jātā kalaha-jātā

25 vivādāpannā aññaṃaññaṃ mukhasattihī vitudantā viharanti : 'edisō dhammo n' edisō dhammo, n' edisō dhammo edisō dhammo' ti.

"Bhūtapubbam bhikkhave imissā yeva Sāvattthiyā aññataro rājā ahoṣi. Atha kho bhikkhave so rājā aññataram purisaṃ āmantesi : 'ehi tvam ambho purisa, yāvatikā Sāvattthiyam jaccandhā,

30 te sabbe ekajjam sannipātehi' ti. 'Evaṃ devā' ti kho bhikkhave so puriso tassa rañño paṭissutvā yāvatikā Sāvattthiyam jaccandhā te sabbe gahetvā yena so rājā tenūpasamkamī, upasamkamitvā taṃ rājānam etad avoca : 'sannipātita kho te deva yāvatikā Sāvattthiyam jaccandhā' ti.—'Tena hi bhaṇe jaccandhānam hatthiṃ dassēhi' ti.

35 —'Evaṃ devā' ti kho bhikkhave so puriso tassa rañño paṭissutvā jaccandhānam hatthiṃ dassesi : 'edisō jaccandhā hatthi' ti.

"Atha kho bhikkhave so rājā yena te jaccandhā tenūpasamkamī, upasamkamitvā te jaccandhe etad avoca : 'diṭṭho vo jaccandhā



hatthī' ti?—'Evaṃ deva, diṭṭho no hatthī' ti.—'Vadetha jaccandhā kīdiso hatthī' ti?

"Yehi bhikkhave jaccandhehi hatthiessa sīsaṃ diṭṭhaṃ ahosi, te evaṃ āhamsu : 'edisō deva hatthī, seyyathā pi kumbho' ti. Yehi bhikkhave jaccandhehi hatthiessa kaṇṇo diṭṭho ahosi, te evaṃ āhamsu : 'evaṃ deva hatthī, seyyathā pi suppo' ti. Yehi bhikkhave jaccandhehi hatthiessa pādo diṭṭho ahosi, te evaṃ āhamsu : 'evaṃ deva hatthī, seyyathā pi thūno' ti. Te 'edisō hatthī n' edisō hatthī, n' edisō hatthī edisō hatthī' ti aññamaññaṃ muṭṭhihi sampyuṭṭhimsu. Tena ca bhikkhave so rājā attamano ahosi.

"Evaṃ eva kho bhikkhave aññatitthiyā paribbājakā andhā acakkhukā, atthaṃ na jānanti, anattaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na jānanti ; te atthaṃ ajānantā anattaṃ ajānantā, dhammaṃ ajānantā adhammaṃ ajānantā, bhaṇḍana-jātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihī vitudantā viharanti : 'edisō dhammo n' edisō dhammo, n' edisō dhammo edisō dhammo' " ti.

Atha kho Bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

Imesu kira sajjanti eke samāna-brāhmaṇā,  
viggayha naṃ vivadanti janā ekaṅgadaessino.

### 23. DEVADATTA PLOTS AGAINST BUDDHA

[Khaṇḍahāla-Jātaka : Paccuppannavatthu]

[Tassa (Devadattassa) vatthum Saṃghabhedaka-kkhandhake āgatam eva, taṃ tassa pabbajjato paṭṭhāya yāva Bimbisāra-rañño maraṇā tatthāgatanāyena' eva veditabbam.]

Taṃ [Bimbisāra-rājānaṃ] mārāpetvā Devadatto Ajātasattum upasaṃkamitvā āha : "mahārāja, tava manoratho matthakam patto, mama manoratho tāva na pāpuṇāti" ti.—"Ko pana vo bhante manoratho" ti?—"Dasabalāṃ mārāpetvā Buddho bhavissāmi" ti.—"Amheh' eva kiṃ kātabbān" ti?—"Dhanuggahe sannipātetum vaṭṭati" ti.—"Sādhu bhante" ti rājā akkhaṇavedhīnaṃ dhanugga-hānaṃ pañcasatāni sannipātāpetvā, tato pi ekatimsa jāne uccinitvā "therassa vacanaṃ karoṭhā" ti Devadattassa santikaṃ pāhesi.



- So tesam jetthakam āmantetvā "āvuso Samaṇo Gotamo Gijjhakūṭe viharati, asukavelāya divaṭṭhāne camkamati ; tvam tattha gantvā tam visapītena sallena vijjhivā jīvitakkhayaṃ pāpetvā asukena nāma maggena ehi" ti pesetvā tasmim magge dve
- 5 dhanuggahe ṭhapesi. "Tumbhākaṃ ṭhitamaggena eko puriso āgacchissati, tam tumhe jīvitā voropetvā asukamaggena nāma ethā" ti tasmim magge cattāro purāse ṭhapesi. "Tumbhākaṃ ṭhitamaggena dve purisā āgacchissantī, tumhe te jīvitā voropetvā asukamaggena nāma ethā" ti tasmim magge aṭṭha jaṇe ṭhapesi.
- 10 "Tumbhākaṃ ṭhitamaggena cattāro purisā āgamissantī, tumhe te jīvitā voropetvā asukamaggena nāma ethā" ti tasmim magge soḷasa purise ṭhapesi. "Tumbhākaṃ ṭhitamaggena aṭṭha purisā āgamissantī, tumhe te jīvitā voropetvā asukamaggena ethā" ti. Kasmā paṇ' esa evaṃ akāsi ti attano kammaṣṣa paticchādanattham.
- 15 Atha so jetthadhanuggaḥo vāmato khaggaṃ piṭṭhiyā tuṇhīraṃ bandhitvā meṇḍakasiṅga-mahādhanuṃ gaḥetvā Tathāgataṣṣa santi-kam gantvā "vijjhissāmi naṃ" ti dhanuṃ āropetvā saraṃ san-nahitvā kaḍḍhitvā vissajjetuṃ nāsakkhi ; sakalasariraṃ thaddham yante pīṭitākārappattam viya shosi ; so maraṇabhayaatajjito aṭṭhāsi.
- 20 Atha naṃ Satthā disvā madhurassaraṃ nicchāretvā "mā bhāyi, ito ehi" ti āha. So tasmim khaṇe āvudhāni chaḍḍetvā Bhagavato pādesu sirasā patitvā "accayo maṃ bhante accagamā yathābālāṃ yathāmūlhaṃ yathā-akusalaṃ, ev-āhaṃ tumbhākaṃ guṇe ajānanto andhabālāssa Devadattassa vacanena tumhe jīvitā voropetuṃ āgato,
- 25 khamatha me bhante" ti khamāpetvā ekamante nisīdi. Atha naṃ Satthā saccāni pakāsetvā sotāpattiphale patitṭhāpetvā "āvuso Devadattena ācikkhitamaggaṃ apaṭipajjitvā aññaṇa maggena yāhi" ti tam uyyojesi ; tam uyyojetvā ca pana camkamā oruḃha añña-tarasmim rukkhamūle nisīdi.
- 30 Atha tasmim dhanuggaḥe anāgacchante itare dve "kin nu kho so cirāyatī" ti paṭimaggena gacchantā Dasabalaṃ disvā upasaṃkamitvā vauditvā ekamante nisīdipsu. So tesam pi saccāni pakāsetvā sotāpattiphale patitṭhāpetvā "āvuso, Devadattena kathitaṃ maggaṃ apaṭipajjitvā iminā maggena gacchathā" ti uyyojesi ;
- 35 iminā nāma upāyena itare pi āgantvā nisinne sotāpattiphale patitṭhāpetvā aññaṇa maggena uyyojesi.

Atha so paṭhamam āgato dhanuggaḥo Devadattaṃ upasaṃka-

mitvā "bhante Devadatta, ahaṃ Sammā-Sambuddhaṃ jīvitaṃ voro-  
petuṃ nāsakkhiṃ, mahiddhiyo so Bhagavā mahānubhāvo" ti  
ārocesi. Te sabbe pi 'Sammāsambuddhaṃ nissāya ambhehi jīvitaṃ  
laddhaṃ' ti Satthu santike pabbajitvā arahattaṃ pāpuṃsu.

## 24. SCHISM AT KOSAMBĪ

5

[Kosambī-Jātaka : Paccuppannavatthu]

Tadā kira [Kosambiyāṃ] dve bhikkhū ekasmiṃ āvāse vasīṃsu,  
vinayadharo ca suttantiko ca. Tesu suttantiko ekadivasaṃ sarīra-  
valaññaṃ katvā udaka-koṭṭhake ācamana-udakāvasesaṃ bhājane  
ṭhapetvā nikkhami. Pacchā vinayadharo tattha pavittṭho taṃ 10  
udakaṃ disvā nikkhamitvā itaraṃ pucchi : "tayaṃ udakaṃ ṭhapi-  
taṃ" ti?—"Āma, āvuso" ti.—"Kim pan' ettha āpattibhāvaṃ na  
jānāsi" ti?—"Āma, na jānāmi" ti.—"Hot' āvuso etthāpatti" ti.—  
"Tena hi paṭikarissāmi naṃ" ti.—"Sace pana te āvuso  
a-saṃcecca a-satiyā kataṃ, n' atthi āpatti" ti so tassa āpattiyā 15  
anāpattidiṭṭhi ahoṣi.

Vinayadharo pi attano nissitakānaṃ "ayaṃ suttantiko  
āpattiṃ āpajjamāno pi na jānāti" ti ārocesi. Te tassa nissitake  
disvā "tumbhākaṃ upajjhāyo āpattiṃ āpajjitvā pi āpattibhāvaṃ  
na jānāti" ti āhaṃsu. Te gantvā attano upajjhāyassa ārocesuṃ. 20  
So evaṃ āha : "ayaṃ vinayadharo pubbe 'anāpatti' ti vatvā idāni  
'āpatti' ti vadati, mūsāvādī eso" ti. Te gantvā "tumbhākaṃ  
upajjhāyo mūsāvādī" ti. Evaṃ aññamaññaṃ kalahaṃ vadḍhayīṃsu.  
Tato vinayadharo okāsaṃ labhitvā tassa āpattiyā adassane  
*ukkhepaniya-kammaṃ* akāsi. Tato paṭṭhāya tesaṃ paccayadāyakā 25  
upāsakā pi dve koṭṭhāsā ahesuṃ, ovāda-paṭiggāhikā bhikkhuniyo  
pi ārakkhadevatā pi sandiṭṭhā sambhattā ākāsaṭṭhaka-devatā pi  
yāva Brahmaloḷkā sabbe puthujjanā dve pakkhā ahesuṃ.

Ath' eko bhikkhu Tatbhāgatāṃ upasāṃkamitvā ukkhepakānaṃ  
'dhammiken' eva kammenāyaṃ ukkhitto" ti ukkhittānuvatta- 30  
kānaṃ "adhammikenā kammena ukkhitto" ti laddhiṃ ukkhepakehi  
vāriyamānānaṃ pi ca nesaṃ taṃ anuparivāretvā caraṇabhāvaṃ  
ārocesi. Bhagavā "bhinno bhikkhusaṃgho, bhinno bhikkhu-



samgho" ti tesam santikam gantvā ukkhepakānam ukkhepane itaresaṃ ca āpattiyaṃ adassanāya ādīnavam vatvā pakkāmi.

- Puna tesam tath' eva ekasīmāya uposathādīni karitvā bhattag-  
gādisu bhaṇḍana-jātānam "āsana-antarikāya nisīditabbm" ti bhattagge  
5 vattam paññāpetvā "idāni pi bhaṇḍana-jātā viharanti" ti sutvā  
tattha gantvā "alsam bhikkhave, mā bhaṇḍanan" ti ādini vatvā,  
aññatarena adhammavādinā Bhagavato vihesam anicchantena  
"āgametu bhante Bhagavā dhammassāmī, appossukko bhante  
Bhagavā diṭṭhadhammesukhavihāram anuyutto viharatu, mayam  
10 etena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā" ti  
vutte, "bhūtapubbam bhikkhave Bārāṇasīyam Brahma-datto nāma  
Kāsīrājā abosi" ti Brahma-dattena Dīghatissa Kosalarañño rajjam  
acchinditvā aññātakavesena vasantassa mūritabhāvaṃ c' eva  
Dīghāvu-kumārena attano jivite dinne tato paṭṭhāya tesam samagga-  
15 bhāvaṃ ca kathetvā, "tesam hi nāma bhikkhave rājūnam ādin-  
na-ḍaṇḍānam ādinnasatthānam evarūpam khantisoraccaṃ bhavissati,  
idha kho tam bhikkhave sobhettha yaṃ tumhe evam svākkhāte  
dhammavinaye pabbajitā samānā khamā va bhavyeyyātha soratā  
cā" ti ovaditvā, tatiyam pi "alam bhikkhave, mā bhaṇḍanan" ti  
20 vāretvā anoramante disvā, "pariyādinna-rūpā kho ime moghapurisā,  
na-y-ime sukarā saññāpetun" ti te bhikkhū samagge kātum  
asakkonto Bālaka-loṇakāra-gāmanam gantvā Bhaguttherassa ekibhāve  
ānisaṃsam kathetvā, tato tiṇṇam kulaputtānam vasanaṭṭhānam  
gantvā tesam sāmaggirase ānisaṃsam kathetvā, tato Pārileyyaka-  
25 vanasaṇḍam gantvā tattha temāsam vasitvā, puna Kosambim  
anāgantvā Sāvattim eva agamāsi.

- Kosambivāsino pi upāsakā "ime kho ayyā Kosambakā  
bhikkhū bahuno ambhākam anattassa kārakā, imehi ubbālho  
Bhagavā pakkanto, mayaṃ imesaṃ n' evābhivādanādīni karissāma  
30 na upagatānam piṇḍakam dassāma, evaṃ ime pakkamissanti vā  
vibbhamissanti vā Bhagavantam vā pasādessanti" ti sammantayī-  
tvā tathā akāmsu. Te tena ḍaṇḍakammena piṇḍā Sāvattim gantvā  
Bhagavantam khamāpesum.

## 25. AJĀTASATTU'S VISIT TO BUDDHA

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Rājagahe viharati Jīvakaṃ komārabhaccassa Ambavane mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. Tena kho pana samayena rājā Māgadho 5  
Ajātasattu Vedehiputto tadahuposathe pannarase Komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyaṃ rājānaccaparivuto upari-  
pāsādavaragato nisinno hoti. Atha kho rājā Māgadho Ajātasattu  
Vedehiputto tadahuposathe udānaṃ udānsei : “ramaṇiyyā vata 10  
bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassaniyyā vata  
bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaṇṇā vata  
bho dosinā ratti. Kaṃ nu khv-ajja samaṇaṃ vā brāhmaṇaṃ  
vā payirupāseyyāma, yaṃ no payirupāsato cittaṃ paśideyyā ?” ti.

Tena kho pana samayena Jīvako komārabhacco raṇṇo Māga-  
dhassa Ajātasattussa Vedehiputtassa avidūre tuṇhibhūto nisinno hoti. 15  
Atha kho rājā Māgadho Ajātasattu Vedehiputto Jīvakaṃ komāra-  
bhaccaṃ etad avoca : “tvam pana samma Jīvaka kiṃ tuṇhī ?” ti.  
—“Ayaṃ deva Bhagavā ahaṃ sammāsambuddho ambhakaṃ Amba-  
vane viharati mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi  
bhikkhusatehi. Taṃ kho pana Bhagavantam Gotamaṃ evaṃ 20  
kalyāṇo kittisaddo abbhuggato : ‘Iti pi so Bhagavā ahaṃ  
sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathī, satthā devamanussānaṃ buddho bhagavā’ ti.  
Taṃ devo Bhagavantam payirupāsatu, app’ eva nāma devassa  
Bhagavantam payirupāsato cittaṃ paśideyyā” ti.—“Tena hi samma 25  
Jīvaka hatthiyānāni kappāpehī” ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto pañcasu  
hatthinikāsatesu paccakā itthiyo āropetvā, ārohaniyaṃ nāgaṃ  
abhirūḍitvā, ukkāsu dhāriyamānāsu Rājagahamhā niyyāsi mahacca  
rājānubhāvena yena Jīvakaṃ komārabhaccassa Ambavanam 30  
tena pāyāsi. Atha kho raṇṇo Māgadhassa Ajātasattussa Vedehi-  
puttassa avidūre ambavanassa ahu eva bhayaṃ, ahu chambitattam,  
ahu lomahamso. Atha kho rājā Māgadho Ajātasattu Vedehiputto  
bhūto saṃviggo lomahatṭhajāto Jīvakaṃ komārabhaccaṃ etad  
avoca : “kacci maṃ samma Jīvaka na vañcesi, kacci maṃ samma 35



Jīvaka na palambhesi, kacci maṃ samma Jīvaka na paṇḍita-  
kānaṃ deṣi. Kathaṃ hi nāma tva-mahato bhikkhusaṃghassa  
addhatelasānaṃ bhikkhusatānaṃ n' eva khīpitasaddo bhavissati na  
5 ukkāsitasaddo na nigghoso?" ti.—"Mā bhāyi mahārāja. Na taṃ  
deva vañcemi, na taṃ deva palambhemi, na taṃ deva paṇḍita-  
kānaṃ demi. Abhikkama mahārāja, abhikkama mahārāja. Ete  
maṇḍalamāle dīpā jhāyanti" ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto yāvatikā  
nāgassa bhūmi nāgena gantvā, nāgā paṇḍitvā pattiko va yena  
10 maṇḍalamālassa dvāraṃ ten' upasaṃkami. upasaṃkamitvā Jīvakaṃ  
koṇḍaññaṃ etad avoca: "kathaṃ pana samma Jīvaka  
Bhagavā?" ti.—"Eso mahārāja Bhagavā. Eso mahārāja Bhagavā  
majjhimaṃ thambhaṃ nissāya puratthābhimukho nisinno purak-  
khato bhikkhusaṃghassa" ti.

15 Atha kho rājā Māgadho Ajātasattu Vedehiputto yena Bhagavā  
ten' upasaṃkami. upasaṃkamitvā ekam antaṃ aṭṭhāsi, ekam  
antaṃ tūto kho rājā Māgadho Ajātasattu Vedehiputto tuṇhībhūtaṃ  
tuṇhībhūtaṃ bhikkhusaṃghaṃ anuviloketvā rāhama iva vip-  
pasaṃsaṃ udānaṃ udānesi: "iminā me upasamena Udāyibhaddo  
20 kumāro samannāgato hotu, yen' etarahi upasamena bhikkhusaṃgho  
samannāgato" ti.

"Āgamā kho tvaṃ mahārāja yathāpemaṃ" ti?

"Piyo me bhante Udāyibhaddo kumāro. Iminā me bhante  
upasamena Udāyibhaddo kumāro samannāgato hotu, yen' etarahi  
25 upasamena bhikkhusaṃgho samannāgato" ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto Bhagavantam  
abhivādetvā bhikkhusaṃghassa añjaliṃ paṇāmetvā ekam antaṃ  
nisīdi, ekam antaṃ nisinno kho rājā Māgadho Ajātasattu Vede-  
hiputto Bhagavantaṃ etad avoca: "puccheyyāṃ" ahaṃ bhante  
30 Bhagavantaṃ kaṇḍid eva deṣaṃ, sace me Bhagavā okāsaṃ karoti  
paṇḍita veyyākaraṇāyā" ti.

"Pucchā mahārāja yad ākaṇkhasi" ti.

"Yathā nu kho imāni bhante puthu-sippāyatanāni—seyyathī-  
daṃ hatthāroha assāroha rathikā dhanuggahā celakā calakā piṇḍa-  
35 dāvikā uggā rājaputtā pakkhandino mahānāgā sūrā sammayodhino  
dāsakaputtā ālārikā kappakā nahāpakā sudā mālākārā rajakā  
pesakārā naḷakārā kumbhakārā gaṇakā muddikā yāni vā paṇ' aññāni  
pi evaṃ-gatāni puthu-sippāyatanāni—te diṭṭh' eva dhamme sandiṭṭh-



[To face page 48]



AJĀTASATTU'S VISIT TO BUDDHA

[The Inscription (right) reads: *Ajātasattu Bhagavanāntam vandati*]



(hikam sippaphalam upajivanti, te tena attānam sukhenti piṇenti, mātāpitaro sukhenti piṇenti, puttadāraṃ sukhenti piṇenti, mittāmacce sukhenti piṇenti, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitthāpentī sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ. Sakkā nu kho bhante evaṃ eva dīṭṭh'eva dhamme sandīṭṭhikaṃ 5 sāmaññaphalaṃ paññāpetuṃ" ti ?

"Sakkā nu kho mahārāja. Tena hi mahārāja taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ vyākareyyāsi.

"Taṃ kiṃ maññasi mahārāja? Idha te assa puriso dāso kamma-karo pubbutthāyī pacchānīpātī kimkārapaṭissāvī manāpacārī 10 piyavādī mukhullokako. Tassa evaṃ assa : 'acchariyaṃ vata bho abbhutaṃ vata bho puññānaṃ gati puññānaṃ vipāko. Ayaṃ hi rājā Māgadho Ajātasattu Vedehiputto manusso, aham pi manusso. Ayaṃ hi rājā Māgadho Ajātasattu Vedehiputto pañcavihi kāmā-guṇehi samappito samaṅgibhūto paricāreti devo maññe, aham pan' 15 amhi 'ssa dāso kammakaro pubbutthāyī pacchānīpātī kimkārapaṭissāvī manāpacārī piyavādī mukhullokako. So vat' assāhaṃ puññāni kareyyaṃ, yaṃ nūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ' ti. So aparena samayeṇa kesamassaṃ ohāretvā kāsāyāni vatthāni acchā- 20 detvā agārasmā anagāriyaṃ pabbajeyya. So evaṃ pabbajito samāno kāyena saṃvuto vihareyya vācāya saṃvuto vihareyya manasā saṃvuto vihareyya ghāsacchādanaparamatāya santuṭṭho abhirato paviveke. Taṃ ce te purisā evaṃ āroceyyuṃ : 'yagghe deva jāneyyāsi yo te puriso dāso kammakaro pubbutthāyī pacchā- 25 nīpātī kimkārapaṭissāvī manāpacārī piyavādī mukhullokako, so deva kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito. So evaṃ pabbajito samāno kāyena saṃvuto viharati vācāya saṃvuto viharati manasā saṃvuto viharati ghāsacchādanaparamatāya santuṭṭho abhirato paviveke' ti. Api 30 nu tvaṃ evaṃ vadeyyāsi : 'etu me bho so puriso, punad eva hotu dāso kammakaro pubbutthāyī pacchānīpātī kimkārapaṭissāvī manāpacārī piyavādī mukhullokako' " ti ?

"No h' etaṃ bhante. Atha kho naṃ mayam eva abhivādeyyāma pi paccutthēyyāma pi āsanena pi nimantēyyāma abhinīman- 35 teyyāma pi naṃ cīvara-piṇḍapāta-senāsana-gilānapaccaya-bhesajja-parikkhārehi dhammikaṃ pi 'ssa rakkhāvaraṃ aguttuṃ saṃvidāheyyāma" ti.



“Taṃ kiṃ maññasi, mahārāja ? Yadi evaṃ sante, hoti vā sandiṭṭhikaṃ sāmāññaphalaṃ no vā” ti ?

“Addhā kho bhante evaṃ sante hoti sandiṭṭhikaṃ sāmāññaphalaṃ” ti.

5

## 26. BUDDHA ON THE WELFARE OF THE VAJJIS

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Rājagāhe viharati Gijjhakūṭe pabbate. Tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo hoti. So evaṃ āha : “āhañhi me  
10 Vajjī evaṃ mahiddhike evaṃ mahānubbhāve, ucchejjāmi Vajjī, vīnāsessāmi Vajjī, anayavyasanaṃ āpādessāmi Vajjī” ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto Vassakāraṃ brāhmaṇaṃ Magadha-mahāmattaṃ āmantesi : “ehi tvaṃ brāhmaṇa yena Bhagavā ten’ upasaṃkama, upasaṃkamitvā mama vacanena  
15 Bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchā, evañ ca vadehi : ‘rājā bhante Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo’ ti ; yathā ca te Bhagavā vyākaroṭi taṃ sādhuṃ uggahetvā mamaṃ ātoceyyāsi, na hi Tathāgatā vitathaṃ bhananti” ti.

20 “Evaṃ bho” ti kho Vassakāro brāhmaṇo Magadha-mahāmatto rañño Māgadhasa Ajātasattussa Vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojāpetvā, bhaddaṃ yānaṃ abhirūhivā, bhaddhehi bhaddhehi yānehi Rājagahambhā niyyāsi, yena Gijjhakūṭo pabbato tena pāyāsi, yāvatikā yānassa bhūmi yānena gantvā yānā  
25 paccorohitvā pattiko va yena Bhagavā ten’ upasaṃkama, upasaṃkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vassakāro brāhmaṇo Magadha-mahāmatto Bhagavantaṃ etad avoca : “rājā bhante Māgadho Ajātasattu Vedehiputto Bhagavato  
30 pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Rājā, bho Gotama, Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo” ti.



Tena kho pana samayena āyasmā Ānando Bhagavato piṭṭhito  
 tūto hoti Bhagavantam vijamāno.....Atha kho Bhagavā āyas-  
 mantam Ānandam āmantesi :

“Yāvakiṇaṇ ca Ānanda Vajji abhiñhaṇi” sannipātā sannipāta-  
bahulā bhaviṣanti, vuddhi yeva Ānanda Vajjinaṇi pāṭikaṇkhā no 5  
parihāṇi.

“Yāvakiṇaṁ ca Ānanda Vajjī samaggā sannipatissanti samaggā  
vutṭhabhissanti samaggā Vajjī-karaṇīyāni karissanti, vuddhi yeva  
Ānanda Vajjīnaṁ pātikaṅkhā no parihāni.

“Yāvakīvañ ca Ānanda Vajji apaññattam na paññāpessanti, 10 paññattam na samucchindissanti, yathāpaññatte porāṇe Vajji-dhamme samādāya vattissanti, vuddhi yeva Ānanda *etc., etc.*

“Yāvakiyañ ca Ānanda Vajjī ye te Vajjīnaṃ Vajjī-mahallakā  
te sakkarissanti garukarissanti mānessanti pūjessanti, tesañ ca  
sotabbāṃ maññissanti, vuddhi yeva Ānanda *etc., etc.*” 15

“Yāvakīvañ ca Ānanda Vajji yā tā kulitthiyo kulakumāriyo  
tā na okkassa pasayha vāsessanti, vuddhi yeva Ānanda *etc., etc.*

“Yāvakivaṇ ca Ānanda Vajji yāni tāni Vajjinaṃ Vajji-ceti-  
yāni, abbhantarāni c’ eva bāhirāni ca, tāni sakkarissanti garukari-  
santi mānessanti pūjessanti, tesaṇ ca dinnapubbam katapubbam 20  
dhammikaṃ baliṃ no pariḥāpessanti, vuddhi yeva Ānanda *etc., etc.*

“Yāvakiyañ ca Ānanda Vajjīnaṃ arahantesu dhammikā rakkhā-  
varapa-gutti susampvihitā bhavissati, kin ti anāgatā ca arahanto  
vijitaṃ āgaccheyyuṃ āgatā ca arahanto vijite phāsuṃ vihareyyun-  
ti, vuddhi yeva Ānanda Vajjīnaṃ pātikaṅkhā no parihānī” ti. 25

Atha kho Bhagavā Vassakāraṃ brāhmaṇaṃ Magadha-mahā-mattāṃ āmantesi : “ekam idāhaṃ brāhmaṇa saṇayaṃ Vesāliyaṃ viharāmi Sārandade cetiye, tatrāhaṃ Vajjīnaṃ ime satta aparihāniye dhamme desesiṃ, yāvakiyaṃ ca brāhmaṇa ime satta aparihāniyā dhammā Vajjisū tthassanti, imesu ca sattasu aparihāniyesu 30 dhammesu Vajjī sandissanti, vuddhi yeva brāhmaṇa Vajjīnaṃ pātikaṅkhā no parihāni” ti.

Evam vutte Vassakāro brāhmaṇo Magadha-mahāmatto Bhagavantaṃ etad avoca : "ekamekena pi, bho Gotama, aparihāniyena dhammena samannāgatānaṃ Vajjīnaṃ vuddhi yeva pāṭikaṅkhā no 35 parihāni, ko pana vādo sattahi aparihāniyehi dhammehi? Akaraṇīyā



- va, bho Gotama, Vajji raṇṇā Māgadhena Ajātasattunā Vedehiput-  
tena yadidaṃ yuddhassa aññatra upalāpanāya aññatra mithubbedā.  
Handa ca dāni mayaṃ, bho Gotama, gacchāma, bahukiccā  
mayaṃ bahukaraṇīyā” ti.—“Yassa dāni tvaṃ brāhmaṇa kalam  
5 mañṇasi” ti. Atha kho Vassakāro brāhmaṇo Magadha-mahāmatto  
Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy’ āsanā  
pakkāmi.

## 27. BUDDHA ON THE SĪLAS

[Dīgha-Nikāya]

- 10 “Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ Dhammassa  
vā vaṇṇaṃ bhāseyyuṃ Saṃghassa vā vaṇṇaṃ bhāseyyuṃ, tatra  
tumhehi na ānando na somanassaṃ na cetaso ubbhallāvitattaṃ  
karaṇīyaṃ. Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ  
Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṃghassa vā vaṇṇaṃ  
15 bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā ubbhallāvitā  
tumhaṃ yev’ assa tena antarāyo. Mamaṃ vā bhikkhave pare  
vaṇṇaṃ bhāseyyuṃ Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṃghassa  
vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi bhūtaṃ bhūtato paṭijāni-  
tabbaṃ: ‘iti p’ etaṃ bhūtaṃ, iti p’ etaṃ tacchaṃ, atthi e’ etaṃ  
20 amhesu, samvijjati ca paṇ’ etaṃ amhesū’ ti.

- “Appamattakaṃ kho paṇ’ etaṃ bhikkhave oramattakaṃ sīla-  
mattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno  
vadeyya. Katamañ ca taṃ bhikkhave appamattakaṃ ora-  
mattakaṃ sīlamattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ  
25 vadamāno vadeyya?

“Pāpātipātāṃ pahāya pāpātipātā paṭivirato Samaṇo Gotamo  
nibhita-danḍo nibhita-sattho lajjī dayāpanno sabba-pāpa bhūta-  
hitānukampi viharatī ti’. Iti vā hi bhikkhave puthujjano Tathā-  
gatassa vaṇṇaṃ vadamāno vadeyya.

- 30 “‘Abrahmacariyaṃ pahāya brahmacārī Samaṇo Gotamo  
ārā-cārī virato methunā gāma-dhammā ti.’ Iti vā hi bhikkhave  
puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.



“ ‘Musā-vādaṃ pahāya mūsā-vādā paṭivirato Samaṇo Gotamo sacca-vādi sacca-sandho theto paccayiko avisaṃvādako lokasā ti.’ Iti vā hi bhikkhave puthujjano.....vadeyya.

“ ‘Pisunā-vācaṃ pahāya pisunāya vācāya paṭivirato Samaṇo Gotamo. Ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra 5 vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnēnaṃ va sandhātā sahitānaṃ va anuppādātā samaggārāmo samagga-rato samagga-nandi samagga-karaṇiṃ vācaṃ bhāsita ti’. Iti vā hi bhikkhave puthujjano.....vadeyya.

“ ‘Pharusū-vācaṃ pahāya pharusāya vācāya paṭivirato Samaṇo 10 Gotamo. Yā sū vācā nelā kaṇṇa-sukhā pemaṇiyā hadayaṃ-gamā porī bahujana-kantā bahujana-manāpā tathā-rūpiṃ vācaṃ bhāsita ti’. Iti vā hi bhikkhave puthujjano .....vadeyya.

“ ‘Samphappalāpaṃ pahāya samphappalāpā paṭivirato Samaṇo Gotamo kāla-vādi attha-vādi dhamma-vādi vinaya-vādi nidhāna- 15 vatīṃ vācaṃ bhāsita kālena sāpadesaṃ pariyantavatīṃ attha-saṃhitā ti’. Iti vā hi bhikkhave puthujjano.....vadeyya.

“ ‘Bijagāma-bhūtagāma-samārambhā paṭivirato Samaṇo Gotamo. Eka-bhattiko Samaṇo Gotamo rattūparato, vikāla-bhojanā paṭivirato Samaṇo Gotamo. Nacca-gīta-vādita-visūka. 20 dassanā paṭivirato Samaṇo Gotamo. Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsana-tṭhāṇā paṭivirato Samaṇo Gotamo. Uccāsayaṇa-mahāsayaṇā paṭivirato Samaṇo Gotamo. Jātarūpa-rajata-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Āmaka-dhañña-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Āmaka-maṃsa-paṭig- 25 gahaṇā paṭivirato Samaṇo Gotamo. Itthi-kumārīka-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dāsi-dāsa-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Aj’-eḷaka-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Kukkuṭa-sūkara-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Hatthi-gavassa-vaḷavā-paṭiggahaṇā paṭivirato Samaṇo Gotamo. 30 Khetta-vatthu-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dūṭeyya-pahiṇa-gamanānuyogā paṭivirato Samaṇo Gotamo. Kaya-vikkayā paṭivirato Samaṇo Gotamo. Tulākūṭa-kaṇṣakūṭa-mānakūṭā paṭivirato Samaṇo Gotamo. Ukkotana-vañcana-nikati-sāci-yogā paṭivirato Samaṇo Gotamo. Chedana-vadha-bandhana-viparāmosa- 35 ālopa-sahasākārā paṭivirato Samaṇo Gotamo ti’. Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

.....



“Atthi bhikkhave aññ’ eva - dhammā gambhīrā duddasā duranubodhā santā paṇīṭā atakkāvacarā nipuṇā paṇḍita-vedanīyā, ye Tathāgato sayam abhiññā sacchikatvā pavedeti, yehi Tathāgatassa yathā-bhuccam vappam sammā vadamānā vadeyyum” ti.

5

## 28. MAHĀPARINIBBĀNA

[Dīgha Nikāya]

(i) *The Best Mode of Tathāgata-Pūjā*

Atha kho Bhagavā mahatā bhikkhusamghena saddhim yena Hiraññavatiyā nadiyā patimatīram yena Kusinārā-Upavattanam  
10 Mallānam sālavanam ten’ upasamkamī, upasamkamītvā āyasmantam Ānandam āmantesi : “iñha me tvam Ānanda antarena yamakasālānam uttarasīsakam mañcakam paññāpehi ; kilanto ’smi Ānanda, nipajjissāmi” ti. “Evaṃ bhante” ti kho āyasmā Ānando Bhagavato paṭissutvā antarena yamakasālānam uttarasīsakam  
15 mañcakam paññāpesi. Atha kho Bhagavā dakkhiṇena passena sīhaseyyam kappesi, pāde pādam accādhāya sato sampajāno.

Tena kho pana samāyena yamakasālā sabbaphāliphullā honti akālapupphēhi, te Tathāgatassa sarīram okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya ; dībbāni pi mandāravapupphāni  
20 antalikkhā papatanti, tāni Tathāgatassa sarīram okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya ; dībbāni pi candanacupphāni antalikkhā papatanti.....dībbāni pi turīyāni antalikkhe vajjenti .....dībbāni pi saṅgītāni antalikkhe vattanti Tathāgatassa pūjāya.

Atha kho Bhagavā āyasmantam Ānandam āmantesi : “na kho  
25 Ānanda ettāvatā Tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā. Yo kho Ānanda bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhamma-paṭipanno viharati sāmīci-paṭipanno anudhammacārī, so Tathāgataṃ sakkaroti garukaroti māneti pūjeti paramāya pūjāya. Tasmātiḥ’ Ānanda ‘dham-  
30 mānudhammapaṭipannā viharissāma sāmīcipaṭipannā anudhammacārino’ ti evaṃ hi vo Ānanda sikkhitabbā” ti.



THE GREAT DECEASE : MAHĀPARINIBBĀNA

(ii) *Devatās around the dying Buddha*

Tena kho pana samayena āyasmā Upavāṇo Bhagavato purato  
 uthito hoti Bhagavantam vijaṇāno. Atha kho Bhagavā āyasmantam  
 Upavāṇam apasādesi : “apehi bhikkhu, mā me purato aṭṭhāsī” ti.

Atha kho āyasmā Ānando Bhagavantam etad avoca : “ayaṃ 5  
 bhante āyasmā Upavāṇo diḅha-rattam Bhagavato upaṭṭhāko  
 santikāvacaro samīpa-cāri, aha ca pana Bhagavā pacchime kāle  
 āyasmantam Upavāṇam apasādeti : ‘apehi bhikkhu, mā me  
 purato aṭṭhāsī’ ti. Ko nu kho bhante hetu, ko paccayo yaṃ  
 Bhagavā āyasmantam Upavāṇam apasādesi : ‘apehi bhikkhu, mā 10  
 me purato aṭṭhāsī’ ti”?

“Yebhuyyena Ānanda dasasu lokadhātusu devatā sannipatitā  
 Tathāgataṃ dassanāya. Yāvatā Ānanda Kusinārā-Upavattanaṃ  
 Mallānaṃ sālavanaṃ sāmāntato dvādasa yojanāni n’atthi so  
 padeso vālagga koṭi-nittuddanaṃ vatto pi mahesakkhāhi devatāhi 15  
 apphuṇṇa Devatā Ānanda ujjhāyanti : ‘dūrā vat’ amhā āgatā  
 Tathāgataṃ dassanāya. Kadāci karahaci Tathāgatā loke uppajjanti  
 arahanto sammāsambuddhā, aha ca rattiyaṃ pacchimayāme Tathā-  
 gatassa parinibbānaṃ bhaviṃsati, ayaṃ ca mahesakkho bhikkhu  
 Bhagavato purato uthito ovārento, na mayaṃ labhāma pacchime 20  
 kāle Tathāgataṃ dassanāya’ ti devatā Ānanda ujjhāyanti” ti.

“Kathaṃ bhūtā pana bhante Bhagavā devatā manasi-  
 karoti” ti?

“Sant’ Ānanda devatā ākāse paṭhavi-saṇṇiniyo, kese pakiriya  
 kandanti, bāhā paggayha kandanti, chinna-papātaṃ papatanti 25  
 āvaṭṭanti vivaṭṭanti : ‘atikhippaṃ Bhagavā parinibbāyissati,  
 atikhippaṃ Suzato parinibbāyissati, atikhippaṃ cakkhuṃ loke  
 antaradhāyissati’ ti. Sant’ Ānanda devatā paṭhaviyā paṭhavi-  
 saṇṇiniyo,..... antaradhāyissati’ ti. Yā pana tā devatā vitarāgā,  
 tā satā sumpajānā adhivāseṃti : ‘amuccā saṃkhārā, taṃ kut’ ettha 30  
 labbhū ?’ ti.”

“Pubbe bhante disasu vassaṃ vutthā bhikkhū āgacchanti  
 Tathāgataṃ dassanāya, te mayaṃ labhāma manobhāvanīye  
 bhikkhū dassanāya, labhāma payirupāsanāya. Bhagavato pana  
 mayaṃ bhante accayena na labhissāma manobhāvanīye bhikkhū 35  
 dassanāya, na labhissāma payirupāsanāya” ti.

(iii) *Four Places of Pilgrimage*

“Cattār’ imāni Ānanda saddhassa kulaputtassa dassanīyāni samvejanīyāni tñhāni. Katamāni cattāri?

5 “Idha Tathāgato jāto’ ti—‘idha Tathāgato anuttaram sam-  
māsambodhiṃ abhisambuddho’ ti—‘idha Tathāgatena anuttaram  
dhammacakkam pavattitan’ ti—‘idha Tathāgato anupādisesāya  
nibbānadhātuyā parinibbuto’ ti—imāni kho Ānanda cattāri  
saddhassa kulaputtassa dassanīyāni samvejanīyāni tñhāni.

10 “Āgamiṣanti kho Ānanda saddhā bhikkhu-bhikkhuniyo upāsaka-  
upāsikāyo ‘idha Tathāgato jāto’ ti pi, ‘idha Tathāgato anuttaram  
sammāsambodhiṃ abhisambuddho’ ti pi, ‘idha Tathāgatena  
anuttaram dhammacakkam pavattitan’ ti pi, ‘idha Tathāgato  
anupādisesāya nibbānadhātuyā parinibbuto’ ti pi.

15 “Ye hi keci Ānanda cetiya-cārikam āhiṇḍantā pasannacittā  
kālam karissanti, sabbe te kīyassa bheda param maraṇā sugatim  
saggam lokam uppajjissanti” ti.

(iv) *Memorial Thūpas*

“Katham mayam bhante Tathāgatassa sarīre paṭipajjāmā” ti?

20 “Avyāvatā tumhe Ānanda hotha Tathāgatassa sarīrapūjāya,  
iōgha tumhe Ānanda sadatthe ghaṭatha, sadattham anuyuñjatha,  
sadatthe appamattā ātāpino pahitattā viharatha. Sant’ Ānanda  
khattiya-pañḍitā pi brāhmaṇa-pañḍitā pi gahapati-pañḍitā pi  
Tathāgate abhippasannā, te Tathāgatassa sarīra-pūjam karissanti”  
ti.

25 “Katham pana bhante Tathāgatassa sarīre paṭipajjitabban”  
ti?

“Yathā kho Ānanda raṇṇo cakkavattissa sarīre paṭipajjanti  
evam Tathāgatassa sarīre paṭipajjitabban” ti.

30 “Katham pana bhante raṇṇo cakkavattissa sarīre paṭipajjanti”  
ti?

“Raṇṇo Ānanda cakkavattissa sarīram ahatena vatthena  
veṭhenti. Ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti,  
vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti. Etena  
upāyena pañcahi yuga-satehi raṇṇo cakkavattissa sarīram veṭhetvā



ayasāya tela-doniyā pakkhīpitvā aññissā ayasāya doniyā paṭikuḷetvā sabbagandhānaṃ citakam karitvā rañño cakkavattissa sarīraṃ jhāpenti, cātummahāpathe rañño cakkavattissa thūpaṃ karonti. Evam kho Ānanda rañño cakkavattissa sarīre paṭipajjanti.

“Yathā kho Ānanda rañño cakkavattissa sarīre paṭipajjanti 5  
evam Tathāgatassa sarīre paṭipajjitabbam, cātummahāpathe Tathā-  
gatassa thūpo kītabbo. Tattha ye mālāṃ vā gandhaṃ vā  
vaṇṇakam vā āropessanti abhivādessanti vā, cittaṃ vā pasādessanti,  
tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāya.

“Cattāro ‘me Ānanda thūpārahā. Katame cattāro ? 10

“Tathāgato Arahāṃ Sammā-Sambuddho thūpāraho. Pacceka-  
Buddho thūpāraho. Tathāgata-sāvako thūpāraho, rājā cakkavattī  
thūpāraho.

“Katamañ c’ Ānanda atthavasam paṭicca Tathāgato Arahāṃ  
Sammā-Sambuddho thūpāraho ? ‘Ayaṃ tassa Bhagavato Arahato 15  
Sammā-Sambuddhassa thūpo’ ti Ānanda bahujāno cittaṃ pasādeti,  
te tattha cittaṃ pasādetvā kāyassa bhedaṃ param maraṇā sugataṃ  
saggaṃ lokaṃ uppajjanti. Idaṃ kho Ānanda atthavasam paṭicca  
Tathāgato Arahāṃ Sammā-Sambuddho thūpāraho.

“Katamañ c’ Ānanda atthavasam paṭicca Pacceka-Sambuddho 20  
thūpāraho ?—‘Ayaṃ tassa Bhagavato Pacceka-Sambuddhassa  
thūpo’ ti Ānanda bahujāno cittaṃ pasādeti,..... thūpāraho.

“Katamañ c’ Ānanda atthavasam paṭicca Tathāgata sāvako  
thūpāraho ?—‘Ayaṃ tassa Bhagavato Arahato Sammā-Sam-  
buddhassa sāvaka-thūpo’ ti Ānanda bahujāno cittaṃ pasādeti,..... 25  
thūpāraho.

“Katamañ c’ Ānanda atthavasam paṭicca rājā cakkavattī  
thūpāraho ?—‘Ayaṃ tassa dhammikassa dhammarañño thūpo’ ti  
Ānanda bahujāno cittaṃ pasādeti,.....thūpāraho. Ime kho  
Ānanda cattāro thūpārahā” ti. 30

Atha kho āyasmā Ānando vihāraṃ pavisitvā kapisīsaṃ  
ālambitvā rodamaṇo aṭṭhāsi: “ahañ ca vat’ amhi sekho  
sakarāṇīyo, Satthu ca me parinibbānaṃ bhavissati, yo mamaṃ  
anukampako” ti.

(v) *Admonition to Ānanda*

35

Atha kho Bhagavā bhikkhū āmantesi: “kahan nu kho  
bhikkhave Ānando” ti ?



“Eso bhante āyasmā Ānando vihāraṃ pavisitvā kapisīsaṃ  
ālambitvā rodamāno (hito: ‘ahañ ca vat’ amhi sekho sakaraṇīyo,  
Satthu ca me parinibbānaṃ bhavissati, yo mamaṃ anu-  
kampako” ti.

5 Atha kho Bhagavā aññatarāṃ bhikkhū āmantesi: “ehi  
tvāṃ bhikkhu, mama vacanena Ānandaṃ āmantehi: ‘Satthā taṃ  
āvuso Ānanda āmanteti’ ” ti.

“Evaṃ bhante” ti kho so bhikkhu Bhagavato paṭissutvā  
yen’ āyasmā Ānando ten’ upasaṃkami, upasaṃkamitvā āyas-  
10 mantāṃ Ānandaṃ etad avoca: ‘Satthā taṃ āvuso Ānanda  
āmanteti’ ti.

“Evaṃ āvuso” ti kho āyasmā Ānando tassa bhikkhuno  
paṭissutvā yena Bhagavā ten’ upasaṃkami, upasaṃkamitvā Bhaga-  
vantāṃ abhivādetvā ekamantaṃ nisīdi.

15 Ekamantaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ Bhagavā  
etad avoca: “alaṃ Ānanda, mā soci, mā paridevi. Na nu etaṃ  
Ānanda mayā patigacce’ eva akkhātaṃ, sabbehi’ eva piyehi  
manāpehi nānā-bhāvo vinā-bhāvo aññathā-bhāvo? Taṃ kut’  
ettha Ānanda labbhā? Yan taṃ jātaṃ bhūtaṃ saṅkhataṃ  
20 paloka-dhammaṃ taṃ vata mā palujji ti n’ etaṃ thānaṃ vijjati.  
Dīgharattaṃ kho te Ānanda Tathāgato paccupaṭṭhito mettena  
kāya-kammaṇa hitena sukhena advayena appamānena, mettena  
vacī-kammaṇa...pe...mettena mano-kammaṇa hitena sukhena  
advayena appamānena. Katapuñño si tvāṃ Ānanda, Padhānaṃ  
25 anuyūñja, khūppaṃ hohasi anāsavo” ti.

Atha kho Bhagavā bhikkhū āmantesi: “ye pi te bhikkhave  
aheṣuṃ atītaṃ addhānaṃ arahanto sammā-sambuddhā, tesam pi  
Bhagavantānaṃ eta-paramā yeva upaṭṭhākā aheṣuṃ seyyathā pi  
mayhaṃ Ānando. Ye pi te bhikkhave bhavissanti anāgataṃ  
30 addhānaṃ arahanto sammā-sambuddhā, tesam pi Bhagavantānaṃ  
eta-paramā yeva upaṭṭhākā bhavissanti seyyathā pi mayhaṃ  
Ānando. Paṇḍito kho bhikkhave Ānando, jānāti: ‘ayaṃ kālo  
Tathāgataṃ dassanāya upasaṃkamitum, ayaṃ kālo bhikkhūnaṃ,  
ayaṃ kālo bhikkhunīnaṃ, ayaṃ kālo upāsakānaṃ, ayaṃ kālo  
35 upāsikānaṃ, ayaṃ kālo rañño rāja-mahāmattānaṃ, ayaṃ kālo  
titthiyanāṃ, ayaṃ kālo titthiya-sāvakanāṃ’ ” ti.

(vi) *Former Greatness of Kusinārī*

Āyasmā Ānando Bhagavantam etad avoca : "mā bhante Bhagavā imasmīṃ kuḍḍa-nagarake ujjāṅgala nagarake sākha-nagarake parinibbāyatu. Santi hi bhante aññāni mahā-nagarāni seyyathidaṃ Campā Rājagahaṃ Sāvattī Sāketam Kosambi 5 Bārāṇasī. Ettha Bhagavā parinibbāyatu, ettha bahū khattiya-mahāsālā brāhmaṇa-mahāsālā gaḥapati-mahāsālā Tathāgate abhippasannā, te Tathāgatassa sarīra-pūjaṃ kariassanti" ti.

"Mā h' evaṃ Ānanda avaca, mā h' evaṃ Ānanda avaca, kuḍḍa-nagarakaṃ ujjāṅgala-nagarakaṃ sākha-nagarakaṃ ti. 10

"Bhūta-pubbaṃ Ānanda Rājā Mahā-Sudassano nāma ahosi cakkavattī dhammiko dhamma-rājā cāturanta-vijitāvī janapadat-thāvariya-patto satta-ratana-samannāgato. Rañño Ānanda Mahā-Sudassanassa ayaṃ Kusinārī Kusāvatī nāma rājadhānī ahosi, puratthimena ca pacchimena ca dvādasa yojanāni āyāmena, 15 uttarena ca dakkhiṇena ca satta yojanāni vitthārena.

"Kusāvatī Ānanda rājadhānī iddhā c'eva ahosi phitā ca bahu-jaṇā ca ākiṇṇa-manussā ca subhikkhā ca. Seyyathā pi Ānanda devānaṃ Ālakamandā nāma rājadhānī iddhā c'eva phitā ca bahu-jaṇā ca ākiṇṇa-yakkhā ca subhikkhā ca, evaṃ eva kho Ānanda 20 Kusāvatī rājadhānī iddhā c'eva ahosi phitā ca bahu-jaṇā ca ākiṇṇa-manussā ca subhikkhā ca. Kusāvatī Ānanda rājadhānī dasahi saddehi avivittā ahosi divā c'eva rattī ca, seyyathidaṃ hatthi-saddena assa-saddena ratha-saddena bheri-saddena mutiṅga-saddena viṇā-saddena gīta-saddena samma-saddena tāla-saddena 25 asnātha-pivatha-khādathā ti dasamena saddenā" ti.

(vii) *Conversion of Subhadda*

Tena kho pana samayena Subhaddo nāma paribbājako Kusi-nārāyaṃ paṭivasati. Assosi kho Subhaddo paribbājako : 'ajj' eva kira rattiyā pacchime yāme samaṇassa Gotamassa parinibbānaṃ 30 bhavissati" ti.

Atha kho Subhaddo paribbājako yena Upavattanaṃ Mallānaṃ sālavanaṃ yen' āyasmā Ānando ten' upasamkamī ; upasamkamitvā āyasmantaṃ Ānandaṃ etad avoca : "sutaṃ me taṃ bho Ānanda



paribbājakaṇaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ  
bhāsamānānaṃ : 'kadāci karahaci Tathāgatā loke uppajjanti  
Arahanto Sammā-Sambuddhā' ti. Ajja ca rattiyaṃ pacchime yāme  
samaṇassa Gotamassa parinibbānaṃ bhaviṣṣati. Atthi ca me  
5 ayaṃ kaṅkhā-dhammo uppanno, evaṃ pasaṇno ahaṃ samaṇe  
Gotame, pahoti me samaṇo Gotamo tathā dhammaṃ desetum  
yathā ahaṃ imaṃ kaṅkhā-dhammaṃ paṇheyyaṃ. Svāhaṃ bho  
Ānanda labheyyaṃ samaṇaṃ Gotamaṃ dassaṇāyā" ti.

Evaṃ vutte āyasmā Ānando Subhaddaṃ paribbājakaṃ etad  
10 avoca : "alaṃ āvuso Subhadda, mā Tathāgataṃ viheṭhesi.  
Kilanto Bhagavā" ti. Dutiyam pi.....Tatthiyam pi kho Subhaddo  
paribbājako āyasmantaṃ Ānandaṃ etad avoca : "sotaṃ me taṃ  
bho Ānanda.....labheyyaṃ samaṇaṃ Gotamaṃ dassaṇāyā" ti.  
Dutiyam pi.....Tatthiyam pi kho āyasmā Ānando Subhaddaṃ  
15 paribbājakaṃ etad avoca : "alaṃ āvuso Subhadda, mā Tathāgataṃ  
viheṭhesi. Kilanto Bhagavā" ti.

Assosi kho Bhagavā āyasmato Ānandassa Subhaddena  
paribbājakena saddhiṃ imaṃ kathā-sallāpam. Atha kho Bhagavā  
āyasmantaṃ Ānandaṃ āmantesi : "alaṃ Ānanda, mā Subhaddaṃ  
20 vāresi, labbataṃ Ānanda Subhaddo Tathāgataṃ dassaṇāya. Yaṃ  
kiñci maṃ Subhaddo pucchissati, sabbaṃ taṃ aññā-pekho va  
pucchissati no vihesā-pekho, yaṃ c'assāhaṃ puṭṭho vyākariṣṣāmi  
taṃ khippam eva ājānissati" ti.

Atha kho āyasmā Ānando Subhaddaṃ paribbājakaṃ etad  
25 avoca : "gacchi' āvuso Subhadda, karoti Bhagavā okāsaṃ" ti.

Atha kho Subhaddo paribbājako yena Bhagavā ten' upasaṃ-  
kami, upasaṃkamitvā Bhagavatā saddhiṃ sammodi, sammoda-  
nīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekaman-  
taṃ nisīno kho Subhaddo paribbājako Bhagavantaṃ etad avoca :

30 "Ye 'me bho Gotama samaṇa-brāhmaṇā saṃgbhino gaṇino  
gaṇācariyā ñātā yasassino titthakarā sādhu-sammata ca bahu-  
janassa, seyyathidaṃ Pūraṇo Kassapo, Makkhali Gosālo, Ajita-  
Kesakambalī, Pakudho Kaccāyano, Saṅjayo Belaṭṭhi-putto,  
Nigaṇṭho Nātha-putto, sabbe te sakāya paṭiññāya abbhaññāṃsu,  
35 sabbe va na abbhaññāṃsu, ekacce abbhaññāṃsu ekacce na  
abbhaññāṃsū" ti ?

"Alaṃ Subhadda ! Tiṭṭhat' etaṃ : 'Sabbe te sakāya paṭiññāya  
abbhaññāṃsu, sabbe va na abbhaññāṃsu, udāhu ekacce abh-



aññāṃsu ekacce na abbhaññāṃsū' ti. Dhammaṃ te Subhadda desessāmi, taṃ suṇāhi, sādhukaṃ manasikarohi, bhāsiessāmi' ti.

"Evaṃ bhante" ti kho Subhaddo paribbājako Bhagavato paccassosi. Bhagavā etad avoca :

"Yasmim kho Subhadda dhamma-vinaye Ariyo Aṭṭhaṅgiko 5  
Maggo na upalabbhati, samaṇo pi tattha na upalabbhati, dutiyo  
pi tattha samaṇo na upalabbhati, tatiyo pi tattha samaṇo na upa-  
labbhati, catuttho pi tattha samaṇo na upalabbhati. Yasmīṃ ca  
kho Subhadda dhamma-vinaye Ariyo Aṭṭhaṅgiko Maggo upa-  
labbhati, samaṇo pi tattha upalabbhati, dutiyo pi tattha samaṇo 10  
upalabbhati, tatiyo pi tattha samaṇo upalabbhati, catuttho pi  
tattha samaṇo upalabbhati. Imasmim kho Subhadda dhamma-  
vinaye Ariyo Aṭṭhaṅgiko Maggo upalabbhati, idh' eva Subhadda  
samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho  
samaṇo. Suññā parappavādā samaṇehi aññe, ime ca Subhadda 15  
bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assa.

Ekūnatimpe so vayasā Subhadda

Yaṃ pabbajim kim-kusalānuesī :

Vassāni paññāsa-samādhikāni

Yato ahaṃ pabbajito Subhadda,

Nāyassa dhammassa padesa-vattī.

Ito bahiddhā samaṇo pi n'atthi,

20

dutiyo pi samaṇo n'atthi, tatiyo pi samaṇo n'atthi, catuttho pi  
samaṇo n'atthi. Suññā parappavādā samaṇehi aññe, ime ca  
Subhadda bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi 25  
assa" ti.

Evaṃ vutte Subhaddo paribbājako Bhagavantam etad  
avoca : "abhiikkantaṃ bhante, abhiikkantaṃ bhante! Seyyathā  
pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchamaṃ vā vivareyya,  
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telappajotaṃ 30  
dhāreyya cakkhumanto rūpaṃ dakkhinti ti, evaṃ eva Bhagavatā  
aneka-pariyāyena dhammo pakāsito. Esāhaṃ bhante Bhaga-  
vantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhu-saṃghañ ca.  
Labheyyāhaṃ Bhagavato santike pabbajjaṃ, labheyyaṃ upasa-  
sampadan" ti.

35

"Yo kho Subhadda añña-titthiya-pubbo imasmim dhamma-  
vinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro



māse parivasati. Catunnaṃ māsānaṃ accayena āradḍha-cittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Api ca m' ettha puggala-vemattatā vīditā" ti.

5 "Sace bhante añña-titthiya-pubbā imasmiṃ dhamma-vinaye ākaṅkhaṇṭā pabbajjaṃ, ākaṅkhaṇṭā upasampadaṃ, cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āradḍha-cittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āradḍha-cittā bhikkhū pabbājenti upasampādentu bhikkhubhāvāyā" ti.

10 Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi :

"Tena h' Ānanda Subhaddaṃ pabbājethā" ti. "Evaṃ bhante" ti kho āyasmā Ānando Bhagavato paccassosi.

Atha kho Subhaddo paribbājako āyasmantaṃ Ānandaṃ etad avoca : "lābhā vo āvuso Ānanda, suladdhaṃ vo āvuso  
15 Ānanda, ye ettha Satthārā sammukhā antevāsābhisekena abhisittā" ti. Alattha kho Subhaddo paribbājako Bhagavato santike pabbajjaṃ, alattha upasampadaṃ.....So Bhagavato pacchimo sakkhisāvako abosi.

(viii) *Last Words of Buddha*

20 Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi :

"Siyā kho paṇ' Ānanda tumhākaṃ evaṃ assa : 'atīta-satthukaṃ pāvacanaṃ n' atthi no Satthā' ti. Na kho paṇ' etaṃ Ānanda evaṃ daṭṭhabbaṃ. Yo bho Ānanda mayā Dhammo ca Vinayo ca desito paññatto, so vo mama' accayena Satthā.

25 "Yathā kho paṇ' Ānanda etarahi bhikkhu aññamaññaṃ 'āvuso'-vādena samudācaranti, no vo mama' accayena evaṃ samudācaritabbaṃ. Theratarena Ānanda bhikkhunā navakataro bhikkhu nāmena vā gottena vā 'āvuso'-vādena vā samudācaritabbo, navakatarena bhikkhunā therataro bhikkhu 'bhante' ti vā 'āyasmā' ti  
30 vā samudācaritabbo.

"Ākaṅkhamāno Ānanda saṃgho mama' accayena khuddānu-khuddakāni sikkhāpadāni samūhantu.

"Channassa Ānanda bhikkhuno mama' accayena 'brahma-daṇḍo' kātabbo" ti.

35 "Katamo pana bhante 'brahma-daṇḍo' " ti ?

"Channo Ānanda bhikkhu yaṃ iccheyya taṃ vadeyya, so bhikkhūhi n' eva vattabbo na ovaḍḍitabbo na anusāsitaḍḍo" ti.

Atha Bhagavā bhikkhū āmantesi :

"Siyā kho pana bhikkhave eka-bhikkhussa pi kaṇḍhā vā vimati vā Buddhē vā Dhamme vā Saṃghe vā Magge vā Paṭi- 5  
padāya vā. Pucchatha bhikkhave. Mā pacchā vippaṭisārino ahuvattha : 'sammukhībhūto no Satthā ahosi, na mayaṃ sakkhimha Bhagavantam sammukhā paṭipucchitun' " ti.

Evam vutte te bhikkhū tuṇhī ahesuṃ. Dutiyam pi.....  
Tatiyam pi kho Bhagavā bhikkhū āmantesi : "Siyā.....paṭi- 10  
pucchitun' " ti. Dutiyam pi.....Tatiyam pi kho te bhikkhū tuṇhī ahesuṃ.

Atha kho Bhagavā bhikkhū āmantesi :

"Siyā kho pana bhikkhave satthu-gārāvena pi na pucchey-  
yātha. Sahāyako pi bhikkhave sahāyakassa arocetū" ti. 15

Evam vutte te bhikkhū tuṇhī ahesuṃ. Atha kho Bhagavā bhikkhū āmantesi :

"Handa dāni bhikkhave āmantayāmi vo : Vaya-dhammā saṃkhārā, appamādena sampādetthā" ti. Ayaṃ Tathāgatassa  
pacchimā vācā. Atha kho .....Bhagavā parinibbāyi. 20

### (ix) Dhātu Vibhōga

Atha kho āyasmā Mahākassapo yena Kusinārā-Makuṭa-  
bandhanam Mallānam cetiyam yena Bhagavato citako ten' upa-  
sāmkami, upasāmkamitvā ekamsam cīvaram katvā añjaliṃ paṇāme-  
tvā tikkhattuṃ citakam padakkhiṇam katvā, pādato vivaritvā 25  
Bhagavato pāde sirasā vandi. Tāni pi kho pañca bhikkhusatāni  
ekamsam cīvaram katvā añjaliṃ paṇāmetvā tikkhattuṃ citakam  
padakkhiṇam katvā Bhagavato pāde sirasā vandimsu. Vandite ca  
pan' āyasmatā Mahākassapena tehi ca pañcahi bhikkhusatehi,  
sayam eva Bhagavato citako pajjali. Jhāyamānassa pana Bhaga- 30  
vato sarīrassa yaṃ ahosi chavī ti vā camman ti vā mamsan ti vā  
nahārū ti vā lasikā ti vā tassa n' eva chārīkā paññāyittha na magi,  
sarīrān' eva avasissimsu. Daḍḍhe kho pana Bhagavato sarīre, anta-  
likkhā udakadhārā pātubhavitvā Bhagavato citakam nibbāpesi,  
udakasālato pi abhunnamitvā Bhagavato citakam nibbāpesi. Kosi- 35  
nārakā pi Mallā sabbagandhodakena Bhagavato citakam nibbā-



pesum. Atha kho Kosināṛakā Mallā Bhagavato sarirāṇi sattāhaṃ  
'santhāgāre' sattipaṇḍjaraṃ karitvā dhanupākāraṃ parikkhipitvā  
naccehi gāṭhehi vāditehi mālehi gandbehi sakkariṃsu parikariṃsu  
mānesum pūjesum.

- 5 Assosi kho Rājā Māgadho Ajātasattu Vedehiputto : 'Bhagavā  
kira Kusinārāyaṃ parinibbuto' ti. Atha kho Rājā Māgadho Ajāta-  
sattu Vedehiputto Kosināṛakānaṃ Mallānaṃ dūtaṃ pāhesi :  
"Bhagavā pi khattiyo, aham pi khattiyo. Aham pi arahāmi  
Bhagavato sarirānaṃ Bhāgaṃ, aham pi Bhagavato sarirānaṃ  
10 thūpaṃ ca mahaṃ ca karissāmi" ti.

- Assosum kho Vesālikā Licchavi : 'Bhagavā kira Kusinārāyaṃ  
parinibbuto' ti. Atha kho Vesālikā Licchavi Kosināṛakānaṃ  
Mallānaṃ dūtaṃ pāhesum : "Bhagavā pi khattiyo, mayam pi  
khattiyā. Mayam pi arahāma Bhagavato sarirānaṃ bhāgaṃ,  
15 mayam pi Bhagavato sarirānaṃ thūpaṃ ca mahaṃ ca karissāmi" ti.

- Assosum kho Kāpilavatthavā Sakyā : 'Bhagavā kira Kusi-  
nārāyaṃ parinibbuto' ti. Atha kho Kāpilavatthavā Sakyā Kosi-  
nāṛakānaṃ Mallānaṃ dūtaṃ pāhesum : "Bhagavā amhākaṃ ñāti-  
setṭho. Mayam pi arahāma .....thūpaṃ ca mahaṃ ca karissāmi" ti.

- 20 Assosum kho Allakappakā Bulayo : 'Bhagavā kira Kusi-  
nārāyaṃ parinibbuto' ti. Atha kho Allakappakā Bulayo Kosināra-  
kānaṃ Mallānaṃ dūtaṃ pāhesum : "Bhagavā pi khattiyo,  
mayam pi khattiyā. Mayam pi arahāma .....thūpaṃ ca mahaṃ ca  
karissāmi" ti.

- 25 Assosum kho Rāmagāmakā Koliyā : 'Bhagavā kira Kusi-  
nārāyaṃ parinibbuto' ti. Atha kho Rāmagāmakā Koliyā Kosi-  
nāṛakānaṃ Mallānaṃ dūtaṃ pāhesum : "Bhagavā pi khattiyo,  
mayam pi khattiyā. Mayam pi arahāma .....thūpaṃ ca mahaṃ ca  
karissāmi" ti.

- 30 Assosi kho Veṭṭhadīpako brāhmaṇo : 'Bhagavā kira Kusi-  
nārāyaṃ parinibbuto' ti. Atha kho Veṭṭhadīpako brāhmaṇo Kosi-  
nāṛakānaṃ Mallānaṃ dūtaṃ pāhesi : "Bhagavā pi khattiyo, aham  
asmi brāhmaṇo. Aham pi arahāmi Bhagavato sarirānaṃ bhāgaṃ,  
aham pi Bhagavato sarirānaṃ thūpaṃ ca mahaṃ ca karissāmi" ti.

- 35 Assosum kho Pāveyyakā Mallā : 'Bhagavā kira Kusinārāyaṃ  
parinibbuto' ti. Atha kho Pāveyyakā Mallā Kosināṛakānaṃ  
Mallānaṃ dūtaṃ pāhesum : "Bhagavā pi khattiyo, mayam pi

khattiyā. Mayam pi arahāma Bhagavato sarīrānaṃ bhāgaṃ, mayam pi Bhagavato sarīrānaṃ thūpaṃ ca mahaṃ ca karissāma" ti.

Evam vutte Kosinārakā Mallā te samphe gaṇe etad avocaṃ :  
 "Bhagavā ambhakaṃ gāmakkhette parinibbuto. Na mayam  
 dassāma Bhagavato sarīrānaṃ bhāgaṃ" ti. Evam vutte Doṇo 5  
 brāhmaṇo te samphe gaṇe etad avoca :

Suṇantu bhonto mama ekavākyam :  
 ambhakaṃ Buddho ahu khantivādo ;  
 na hi sādhu yaṃ uttamapuggalassa  
 sarīrabhaṅge siya sampahāro.  
 Sabbe 'va bhonto sahitā samaggā  
 sammodamānā karom' attha bhāge ;  
 vitthārikā hontu disāsu thūpā,  
 bahujjano cakkhumato paṇṇo ti.

10

—“Tena hi brāhmaṇa tvaṃ yeva Bhagavato sarīrāni atthadhā 15  
 samaṃ suvibhattaṃ vibhajāhi” ti. “Evam bho” ti kho Doṇo  
 brāhmaṇo tesam saṃghānaṃ gaṇānaṃ paṭissutvā Bhagavato  
 sarīrāni atthadhā samaṃ suvibhattaṃ vibhajitvā te samphe gaṇe  
 etad avoca : “imaṃ me bhonto kumbhaṃ dadantu, aham pi  
 kumbhassa thūpaṃ ca mahaṃ ca karissāmi” ti. Adassa kho te 20  
 Doṇassa brāhmaṇassa kumbhaṃ.

Assokaṃ kho Pippalivaniyā Moriyā : ‘Bhagavā kira Kusi-  
 nārāyaṃ parinibbuto’ ti. Atha kho Pippalivaniyā Moriyā Kosi-  
 nārakānaṃ Mallānaṃ dūtaṃ pāhesuṃ : “Bhagavā pi khattiyo,  
 mayam pi khattiyā. Mayam pi arahāma Bhagavato sarīrānaṃ 25  
 bhāgaṃ, mayam pi Bhagavato sarīrānaṃ thūpaṃ ca mahaṃ ca  
 karissāma” ti.—“N’ atthi Bhagavato sarīrānaṃ bhāgo, vibhattāni  
 Bhagavato sarīrāni, ito aṅgāraṃ harathā” ti. Te tato aṅgāraṃ  
 harissaṃ.

## 29. NOTION OF PUGGALA

[Milinda-pañha]

Atha kho Milindo rājā āyasmantaṃ Nāgasenaṃ etad avoca :  
 “kathaṃ bhadanto ñāyati, kinnāmo 'si bhante?’” ti.—“Nāgaseno ti  
 kho ahaṃ mahārāja ñāyāmi, Nāgaseno ti maṃ mahārāja sabrahma-



cārī samudācaranti, api ca mātāpitaro nāmaṃ karonti Nāgaseno ti vā Sūraseno ti vā Viraseno ti vā Sihaseno ti vā, api ca kho mahārāja saṃkhā samañña paññatti vohāro nāmamattam yad idam Nāgaseno ti, na hi' ettha puggalo upalabbhati' ti.

- 5 "Sace bhante Nāgasena puggalo nūpalabbhati, ko etarahi tumhākaṃ cīvara-piṇḍapāta-senāsana-gilānapaccaya-bhesajja-parikkhāraṃ deti, ko taṃ paribhuñjati, ko sīlaṃ rakkhati, ko bhāvanam anuyuñjati, ko magga-phala-nibbānāni saccekkaroti, ko paṇam hanati, ko adinnaṃ ādiyati, ko kāmesu micchā carati, ko musā
- 10 bhaṇati, ko majjaṃ pivati, ko pañcānantariyakammaṃ karoti? Tasmiṃ n' atthi Kusalaṃ, n' atthi akusalaṃ, n' atthi kusālā-kusalānaṃ kammānaṃ kattā vā, kāretā vā, n' atthi sukṭadukka-tānaṃ kammānaṃ phalaṃ vipāko; sace bhante Nāgasena yo tumhe māreti n' atthi tassāpi pañātipāto, tumhākaṃ pi bhante Nāga-
- 15 sena n' atthi ācariyo, n' atthi upajjhāyo, n' atthi upasampadā; 'Nāgaseno ti maṃ mahārāja sabrahmacārī samudācaranti' ti yaṃ vadesi, katamo ettha Nāgaseno? Kin nu kho bhante keśā Nāgaseno' ti?—"Na hi mahārājā" ti.—"Lomā Nāgaseno" ti?—"Na hi mahārājā" ti.—"Nakhā—pe—dantā teco maṃsaṃ nahāru
- 20 atthi atthimiñña vakkam hadayaṃ yakanam kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ matthake matthaluṅgaṃ Nāgaseno" ti?—"Na hi mahārājā" ti.—"Kin nu kho bhante rūpaṃ Nāgaseno" ti?—"Na hi mahārājā" ti,
- 25 —"Vedanā Nāgaseno ti, sañña Nāgaseno ti, saṃkhārā Nāgaseno ti, viññānaṃ Nāgaseno" ti?—"Na hi mahārājā" ti.—"Kin nu kho bhante rūpa-vedanā-sañña-saṃkhāra-viññānaṃ Nāgaseno" ti?—"Na hi mahārājā" ti.—"Kim pana bhante aññatra rūpa-vedanā-sañña-saṃkhāra-viññānaṃ Nāgaseno" ti?—"Na hi mahārājā" ti.
- 30 —"Tam ahaṃ bhante pucchanto pucchanto na passāmi Nāgasenaṃ, saddo yeva nu kho bhante Nāgaseno, ko paṇ' ettha Nāgaseno, alikaṃ tvaṃ bhante bhāsasi musāvādaṃ, n' atthi Nāgaseno" ti.

"Tvaṃ kho 'si mahārāja khattiyasukhumālo accantasukhumālo, tassa te mahārāja majjhantikasamayam tattāya bhūmiyā uphāya

35 vālikāya kharā sakkara-kathala-vālikā madditvā pādena gacchan-tassa pādū rujanti, kāyo kilamati, cittaṃ upahaññati, dukkhasa-gataṃ kāyaviññānaṃ uppajjati, kin nu kho pāden' āgato 'si udāhu vāhanenā' ti?—"Nāhaṃ bhante pāden' āgacchāmi, rathenāhaṃ

āgato' smi'' ti.—“Sace tvaṃ mahārāja rathen' āgato 'si, ratham  
 me ārocehi. Kin nu kho mahārāja Isā ratho'' ti?—“Na hi bhante''  
 ti.—“Akkho ratho ti, cakkāni ratho ti, rathapañjaraṃ ratho ti,  
 rathadaṇḍako ratho ti, yugaṃ ratho ti, rasmiyo ratho ti,  
 patodalaṭṭhi ratho'' ti?—“Na hi bhante'' ti.—“Kin nu kho 5  
 mahārāja Isā - akkha - cakka-rathapañjara-rathadaṇḍa-yuga-rasmi-  
 patodaṃ ratho'' ti?—“Na hi bhante'' ti.—“Kim pana mahārāja  
 aññatra Isā-akkha-cakka-rathapañjara-rathadaṇḍa-yuga-rasmi-pato-  
 daṃ ratho'' ti?—“Na hi bhante'' ti.—“Tam ahaṃ mahārāja  
 pucchanto pucchanto na passāmi ratham, saddo yeva nu kho 10  
 mahārāja ratho, ko pan' ettha ratho, alikaṃ tvaṃ mahārāja  
 bhāsasi musāvādaṃ, n' atthi ratho; tvaṃ si mahārāja sakala-  
 Jambudīpe aggārāja, kassa pana tvaṃ bhūyitvā musā bhāsasi'' ti?  
 —“Nāhaṃ bhante Nāgasena musā bhaṇāmi, Isā ca paṭicca  
 akkhañ ca paṭicca cakkāni ca paṭicca rathapañjarañ ca paṭicca 15  
 rathadaṇḍakañ ca paṭicca 'ratho' ti saṃkhā samaññā paññatti  
 vohāro nāmaṃ pavattati'' ti.—“Sādhu kho tvaṃ mahārāja ratham  
 jānāsi; evaṃ eva kho mahārāja mayham pi kese ca paṭicca  
 lome ca paṭicca—pe—matthaluṅgañ ca paṭicca rūpañ ca paṭicca  
 vedanañ ca paṭicca saññāñ ca paṭicca saṃkhāre ca paṭicca viññāṇaṃ 20  
 ca paṭicca 'Nāgaseno' ti saṃkhā samaññā paññatti vohāso nāma-  
 mattaṃ pavattati, paramatthato pan' ettha puggalo nūpalabbhati.  
 Bhāsitaṃ p' etaṃ mahārāja Vajirāya bhikkhuniyā Bhagavato  
 sammukhā :

Yathā hi aṅgasambhārā hoti saddo ratho iti, 25  
 evaṃ khandhesu santesu hoti satto ti sammuti ti.''

### 30. KO PAṬISANDAHATI?

[Milinda-pañha]

Rājā āha : “bhante Nāgasena, ko paṭisandahati?” ti. Thero  
 āha : “nāmarūpaṃ kho mahārāja paṭisandahati'' ti.—“Kim imaṃ 30  
 yeva nāmarūpaṃ paṭisandahati'' ti?—“Na kho mahārāja imaṃ  
 yeva nāmarūpaṃ paṭisandahati, iminā pana mahārāja nāmarūpena  
 kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammaena aññaṃ



nāmarūpaṃ paṭisandahati" ti.—"Yadi bhante na imaṃ yeva nāma-  
rūpaṃ paṭisandahati, nanu so mutto bhavissati pāpakehi kammehi"  
ti. Thero āha : "yadi na paṭisandaheyya mutto bhaveyya pāpakehi  
kammehi, yasmā ca kho mahārāja paṭisandahati tasmā na mutto  
5 pāpakehi kammehi" ti.—"Opammaṃ karohi" ti.

"Yathā mahārāja koci eva puriso aññatarassa purisassa  
ambhaṃ avahareyya, tam enaṃ ambasāmiko gahetvā rañño das-  
seyya : 'iminā deva purisena mayhaṃ ambā avahaṭṭā' ti ; so evaṃ  
vadeyya : 'nāhaṃ deva imassa ambe avaharāmi ; aññe te ambā ye  
10 iminā ropitā, aññe te ambā ye mayā avahaṭṭā, nāhaṃ daṇḍappatto'  
ti ; kin nu kho so mahārāja puriso daṇḍappatto bhaveyyā" ti?—  
"Āma bhante, daṇḍappatto bhaveyyā" ti.—"Kena kāraṇenā" ti?—  
"Kiñcāpi so evaṃ vadeyya, purimaṃ bhante ambhaṃ apaccakkhāya  
pacchimena ambena so puriso daṇḍappatto bhaveyyā" ti.—"Evam  
15 eva kho mahārāja, iminā nāmarūpena kammaṃ karoti sobhanaṃ  
vā pāpakaṃ vā, tena kammena aññaṃ nāmarūpaṃ paṭisandahati,  
tasmā na mutto pāpakehi kammehi" ti.—"Bhiyyo opammaṃ  
karohi" ti.

"Yathā mahārāja koci puriso aññatarassa purisassa sālīṃ  
20 avahareyya—pe—ucchum avahareyya—pe—, yathā mahārāja koci  
puriso hemantike kāle aggiṃ jāletvā visivetvā avijjhāpetvā pakka-  
meyya, atha kho so aggi aññatarassa purisassa khettaṃ daheyya,  
tam enaṃ khettsāmiko gahetvā rañño dasseyya : 'iminā deva  
purisena mayhaṃ khettaṃ daḍḍhan' ti ; so evaṃ vadeyya :  
25 'nāhaṃ deva imassa khettaṃ jhāpemi : añño so aggi yo mayā  
avijjhāpito, añño so aggi yen' imassa khettaṃ daḍḍham, nāhaṃ  
daṇḍappatto' ti ; kin nu kho so mahārāja puriso daṇḍappatto  
bhaveyyā" ti?—"Āma bhante, daṇḍappatto bhaveyyā" ti.—  
"Kena kāraṇenā" ti?—"Kiñcāpi so evaṃ vadeyya, purimaṃ  
30 bhante aggiṃ apaccakkhāya pacchimena agginā so puriso daṇḍap-  
patto bhaveyyā" ti.—"Evam eva kho mahārāja, iminā nāma-  
rūpena kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammena  
aññaṃ nāmarūpaṃ paṭisandahati, tasmā na mutto pāpakehi  
kammehi" ti.—"Bhiyyo opammaṃ karohi" ti.

35 "Yathā mahārāja koci eva puriso daharim dārikam vāretvā  
suṅkaṃ datvā pakkameyya, sā aparena samayena mahatī assa  
vayappattā, tato añño puriso suṅkaṃ datvā vivāhaṃ kareyya,

itaro āgantvā evaṃ vadeyya : 'kissa pana me tvaṃ ambho purisa bhariyaṃ nesi ?' ti ; so evaṃ vadeyya : 'nāhaṃ tava bhariyaṃ nemi ; aññā sū dārikā daharī taruṇī yā tayā vāritā ca dinnasuṅkā ca, aññā 'yaṃ dārikā mahatī vayappattā mayā vāritā dinnasuṅkā cā' ti ; te vivadamānā tava santike āgaccheyyup, kassa tvaṃ 5 mahārāja atthaṃ dhāreyyāsi' ti ?—“Purimassa bhante” ti.—“Kupkāraṇā” ti ?—“Kiñcāpi so evaṃ vadeyya, api ca tato yeva sū mahatī nibbattā” ti.—“Evaṃ eva kho mahārāja, kiñcāpi aññāṃ māraṇantikaṃ nāmarūpaṃ aññāṃ paṭisandhismiṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na parimutto pāpakehi 10 kammehi” ti.—“Bhiyyo opamamaṃ karohi” ti.

“Yathā mahārāja kocid eva puriso gopālakassa hatthato khīraghaṭaṃ kiṇṭvā tass' eva hatthe nikkhipitvā pakkameyya : 'sve gahetvā gamissāmi' ti ; taṃ aparajju dadhi sampajjeyya, so āgantvā evaṃ vadeyya : 'dehi me khīraghaṭaṃ' ti ; so dadhiṃ dasseyya, 15 itaro evaṃ vadeyya : 'nāhaṃ tava hatthato dadhiṃ kiṇāmi, dehi me khīraghaṭaṃ' ti ; so evaṃ vadeyya : 'ajānato te khīraṃ dadhi bhūtaṃ' ti ; te vivadamānā tava santike āgaccheyyup, kassa tvaṃ mahārāja atthaṃ dhāreyyāsi' ti ?—“Gopālakassa bhante” ti.—“Kupkāraṇā” ti ?—“Kiñcāpi so evaṃ vadeyya, api ca tato yeva 20 taṃ nibbattaṃ” ti.—“Evaṃ eva kho mahārāja, kiñcāpi aññāṃ māraṇantikaṃ nāmarūpaṃ aññāṃ paṭisandhismiṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na parimutto pāpakehi kammehi” ti.—“Kallo 'si bhante Nāgasenā” ti.

### 31. ATTHI SO BHAGAVĀ?

25

[Milinda-pañha]

“Bhante Nāgasena, kim pana Buddho tayā diṭṭho” ti ?—“Na hi mahārāja” ti.—“Kim pana te ācariyehi Buddho diṭṭho” ti ?—“Na hi mahārāja” ti.—“Bhante Nāgasena, na kira tayā Buddho diṭṭho, nāpi kira te ācariyehi Buddho diṭṭho. Tena hi bhante 30 Nāgasena n' atthi Buddho, na h' ettha Buddho paññāyati” ti.—“Atthi pana te mahārāja pubbakā khattiyā ye te tava khattiyavamsassa pubbaṅgamā” ti ?—“Āma bhante, ko saṃsayo, atthi pubbakā khattiyā ye mama khattiyavamsassa pubbaṅgamā” ti.—



- “Ditthapubbā tayā mahārāja pubbakā khattiyā” ti?—“Na hi bhante” ti.—“Ye pana taṃ mahārāja anusāsanti, purohitā senāpatino akkhadaṣṣā mahāmattā, tehi pubbakā khattiyā ditthapubbā” ti?—“Na hi bhante” ti.—“Yadi pana te mahārāja  
 5 pubbakā khattiyā na ditthā, nāpi kira te anusāsakehi pubbakā khattiyā ditthā, kattha pubbakā khattiyā, na h’ ettha pubbakā khattiyā paññāyanti” ti.—“Dissanti bhante Nāgasena pubba-kānaṃ khattiyānaṃ anubhūtāni paribhogabhaṇḍāni, seyyathidaṃ :  
 10 setacchattaṃ uḅbisaṃ pādukā vālavijani khaggaratanaṃ mahā-rabāni ca sayanāni, yehi mayaṃ jāneyyāma saddaheyyāma : atthi pubbakā khattiyā” ti.—“Evam eva kho mahārāja mayam p’ etaṃ Bhagavantaṃ jāneyyāma saddaheyyāma, atthi taṃ kāraṇaṃ yena mayaṃ kāraṇena jāneyyāma saddaheyyāma : atthi so Bhagavā ti. Katamaṃ taṃ kāraṇaṃ ? Atthi kho mahārāja tena  
 15 Bhagavatā jānatā pa-satā arahatā sammāsambuddhena anubhūtāni paribhogabhaṇḍāni, seyyathidaṃ : cattāro satipāttihānā, cattāro sammappadhānā, cattāro iddhipādā, pañc’ indriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo, yehi sadevako loko jānāti saddahati : atthi so Bhagavā ti. Iminā mahārāja kāraṇena,  
 20 iminā hetunā, iminā nayena, iminā anumānena ñātabbaṃ : atthi so Bhagavā ti.

Babū jane tārayitvā nibbuto upadhikkhāye,  
 anumānena ñātabbaṃ : atthi so dipaduttamo” ti.

- “Bhante Nāgasena, opammaṃ karohi” ti.—“Yathā mahārāja  
 25 nagaravaḍḍhaki nagaraṃ māpetukāmo paṭhamam tāva samaṃ anunnataṃ anonataṃ asakkharapāsāṇaṃ nirupaddavaṃ anavajjaṃ ramaṇiyaṃ bhūmibhāgaṃ anuviloketvā yaṃ tattha visamaṃ taṃ samaṃ kārāpetvā khāṇukaṇṭakaṃ visodhāpetvā tattha nagaraṃ māpeyya sobhanaṃ vibhattaṃ bhāgaso mitaṃ ukkiṇṇa-parikhā-  
 30 pākāraṃ dajha-gopur’-aṭṭāla-kottakaṃ pothu-caccara-catukka-sandhi-siṅghāṭakaṃ suci-samātala-rājamaggaṃ suvibhatta-antarā-paṇaṃ ārām’-oyyāna-taḷāka-pokkharāṇi-udapāna-sampannaṃ bahu-vidha-devatthāna-patimaṇḍitaṃ sabbaḍoṣavirahitaṃ, so tasmim nagare sabbathā vepullataṃ patte aññaṃ desaṃ upagaccheyya,  
 35 atha taṃ nagaraṃ aparena samayena iddhaṃ bhaveyya phitaṃ subhikkhaṃ khemaṃ samiddhaṃ sivaṃ anūtikaṃ nirupaddavaṃ nānājanasamākulam, pothū khattiyā brāhmaṇā vessā suddā hatthā-

rohā assārohā rathikā pattikā dhanoggahā tharuggahā celakā  
 calakā piṇḍadāvikā ugga rājaputtā pakkhandino mahānāgā sūri  
 vammīno yodbhīno dāsaputtā bhattiputtā mallagaṇā ājārīkā sūdā  
 kappakā nahāpakā cundā mālākārā suvaṇṇakārā sajjhakārā sāsakārā  
 tipukārā lohakārā vaṭṭakārā ayakārā magikārā pesakārā kumbha- 6  
 kārā loṇakārā cammakārā rathakārā dantakārā ruṇṇakārā kocchi-  
 kārā suttakārā vilivakārā dhanukārā jiyakārā usukārā cittakārā  
 raṇṇakārā rajakā tantavāyā tonnavāyā heraññikā dossikā gandhikā  
 tiṇahārakā kaṭṭhahārakā bhatakā paṇṇikā phalikā mūlikā odanikā  
 pūvikā macchikā mamsikā majjikā naṭakā naccakā laṅghakā 10  
 indajālīkā vetālīkā mallā chavaḍḍhakā pupphachaddhakā venā neṭṭīkā  
 gaṇikā lāsikā kumbhadāsiyo Saka-Yavana-Cīna-Vilātā Ujjenakā  
 Bhārūkacchakā Kāsi-Kosalāparantakā Māgadhakā Sāketakā  
 Soratṭhakā Paṭheyyakā Koṭumbara-Mādhurakā Alasanda-Kastūra-  
 Gandhārā taṃ nagaraṃ vāsāya upagatā nānāvīṣayino janā navaṃ 15  
 suvibhattaṃ adosaṃ anavaṃṇaṃ ramaṇīyaṃ taṃ nagaraṃ passitvā  
 anumānena jānanti : cheko vata bho so nagaravaḍḍhaki yo imassa  
 nagarassa māpetā iti. Evam eva kho mahārāja so Bhagavā asamo  
 ssamasamo appaṭṭisamo asadiso atulo asaññheyyo appameyyo aparī-  
 meyyo amītaguṇo guṇapāramippatto anantadhīti anantatejo ananta- 20  
 viriyo anantabalo buddhabalapāramiṇṇo gato sasenaṃ Māraṃ  
 parājetvā diṭṭhijālaṃ padāletvā avijjaṃ khepetvā vijjaṃ uppīdetvā  
 dhammukkaṃ dhārayitvā sabbaññutaṃ pāpuṇitvā nījita-vijita-  
 saṅgāmo dhamma-nagaraṃ māpesi” ti.

## 32. DHAMMA-NAGARA

25

[ Milinda-pañha ]

“Bhagavato kho mahārāja dhamma nagaraṃ sīla-pākāraṃ hiri-  
 parikhaṃ āṇa-dvārakoṭṭhakaṃ viriya-aṭṭālakaṃ saddhā-esikāṃ  
 sati-dovārīkaṃ paññā-pāsādaṃ Suttanta caccaraṃ Abhidhamma-  
 siṅghātakaṃ Vinaya-vinicchayaṃ satipaṭṭhāna-vithukaṃ..... 30

“Bhagavato kho mahārāja dhamma-nagare evarūpā janā paṭi-  
 vāsanti : Suttantikā Venayikā Abhidhammikā Dhammakathikā  
 Jātakabhāṇakā Dīghabhāṇakā Majjhimabhāṇakā Saṃyuttabhāṇakā  
 Aṅguttarabhāṇakā Khuddakabhāṇakā sīlasampannā samādhisam- 35  
 pannā paññāsampannā bojjhaṅgabhāvanāratā vipassakā sadattham-



anuyuttā āraṇṇikā rukkhamaṇḍikā abbhokāsikā palālapuṇḍjakā  
 sosānikā nesajjikā paṭipannakā phalaṭṭhā sekhi phalasamaṅgino  
 sotāpannā sakadāgāmino anāgāmino arahanto tevijjā chaḷa-  
 bhiṇṇā iddhumanto paṇḍāya pāramiṃ gatā satipaṭṭhāna-sammāp-  
 15 padhāna-iddhipāda-indriya-bala-bojjhaṅga - maggavara - jhāna-vimo-  
 kha-rūpīrūpa-santasukhasamūpatti-kusalā, tehi arahantehi ākulam  
 samākuṇam ākiṇṇam samākiṇṇam naḷavana-saravanam iva  
 dhamma-nagaraṃ ahosi. Bhavatiha :

Vitarāgā vitadosā vitamohā anāsavā  
 vītataṭṭhā anādānā dhamma-nagare vasānti te ti."

### 33. BUDDHO PŪJAM SĀDIYATI?

[ Milinda-paṇḥa ]

"Bhante Nāgasena, ime titthiyā evaṃ bhaṇanti : 'yadi  
 Buddho pūjam sādiyati na parinibbuto Buddho, samyutto lokena  
 15 antobhaviko lokasmiṃ lokasādhāraṇo, tasmā tassa kato adhikāro  
 vaṇḍho bhavati aphalo : yadi parinibbuto, visamyutto lokena nissaṭṭo  
 sabbabhavahi, tassa pūjā na uppajjati, parinibbuto na kiñci  
 sādiyati, asādiyantassa kato adhikāro vaṇḍho bhavati aphalo' ti.  
 Ubhatokoṭiko eso paṇho, n' eso visavo appattamānasānam,  
 20 mahantānam yev' eso visayo, bhind' etaṃ diṭṭhijālam, ekaṃse  
 ṭhapaya, tav' eso paṇho anuppatto, anāgatānam Jinaputtānam  
 cakkhum dehi paravādaniggahāyā" ti.

Thero āha : "parinibbuto mahārāja Bhagavā, na ca Bhagavā  
 pūjam sādiyati, Bodhimūle yeva Tathāgatassa sādiyanā pāṇinā.  
 25 kim pana anupādisesāya nibbāna-dhātuyā parinibbutassa.  
 Bhāsitaṃ p' etaṃ mahārāja therena Sāriputtena Dhamma-  
 senāpatinā :

Pūjiyantā asamasamā sadevamānusehi te  
 na sādiyanti sakkāram, buddhānam esa dhammatā ti."

30 Rājā āha : "bhante Nāgasena, putto vā pituno vaṇṇam  
 bhāsati pitā vā puttassa vaṇṇam bhāsati, na c' etaṃ kāraṇam  
 paravādanam niggaḥāya, pasādapakāsaṇam oām' etaṃ, iṅgha me  
 tvaṃ tattva kāraṇam sammā brūhi sakavādassa paṭiṭṭhāpanāya  
 diṭṭhijālaviniveṭhanāyā" ti.



Thero āha : “parinibbuto mahārāja Bhagavā, na ca Bhagavā pūjaṃ sādīyati, asādīyantass’ eva Tathāgatassa devamanussā dhāturatanam vatthum karitvā Tathāgatassa āṇaratanārammaṇena sammāpaṭipattiṃ sevantā tisso sampattiyo paṭilabhanti. Yathā mahārāja mahatimahā-aggikkhandho pajjalitvā nibbāyeyya, api na kho so mahārāja aggikkhandho sādīyati tiṇakaṭṭhupādānaṃ” ti? —“Jalamāno pi so bhante mahā-aggikkhandho tiṇakaṭṭhupādānaṃ na sādīyati, kim pana nibbuto upasanto acetano sādīyati” ti? —“Tasmīṃ pana mahārāja aggikkhandhe uparate upasante loke aggi suñño hoti” ti?—“Na hi bhante, kaṭṭham aggissa vatthu hoti upādānaṃ, ye keci manussā aggikānā te attano thāmabala-viriyena paccattapurisakāreṇa kaṭṭham manthayitvā aggim nibbat-tetvā tena agginā aggikaraṇīyāni kammāni karonti” ti.—“Tena hi mahārāja tittihīyānaṃ vacanaṃ micchā bhavati—‘asādīyantassa kato adhikāro vañjho bhavati aphalo’ ti. Yathā mahārāja mahati-mahā-aggikkhandho pajjali, evam eva Bhagavā dasasahasimhi lokadhātuyā buddhasiriyā pajjali; yathā mahārāja mahatimahā-aggikkhandho pajjalitvā nibbuto, evam eva Bhāgavā dasasahasimhi lokadhātuyā buddhasiriyā pajjalitvā anupādisesāya nibbāna-dhātuyā parinibbuto; yathā mahārāja nibbuto aggikkhandho tiṇakaṭṭhupādānaṃ na sādīyati, evam eva kho Lokahitassa sādīyanā pahīnā upasantā; yathā mahārāja manussā nibbute aggikkhandhe anupādāne attano thāmabalaviriyena paccattapurisakāreṇa kaṭṭham manthayitvā aggim nibbattetvā tena agginā aggikaraṇīyāni kam-māni karonti, evam eva devamanussā Tathāgatassa parinibbutassa asādīyantass’ eva dhāturatanam vatthum karitvā Tathāgatassa āṇaratanārammaṇena sammāpaṭipattiṃ sevantā tisso sampattiyo paṭilabhanti. Iminā pi mahārāja kāraṇena Tathāgatassa parinibbutassa asādīyantass’ eva kato adhikāro avañjho bhavati saphalo” ti.

## 34. KAMMA

[Milinda-paṇḥa]

Rājā āha : “Bhante Nāgasena, yān’ imāni pañc’ āyatanāni, kin nu tāni nānākammehi nibbattāni udāhu ekena kammenā?” ti. —“Nānā kammehi mahārāja nibbattāni, na ekena kammenā” ti.



—“Opammaṃ karohī” ti.—“Taṃ kiṃ maññasi mahārāja :  
ekasmiṃ khetto pañca bījāni vapeyyuṃ, tesu nānābījānaṃ  
nānāphalāni nibbatteyyuṃ” ti ?—“Āma bhante, nibbatteyyuṃ” ti.  
“Evam eva kho mahārāja yān’ imāni pañc’ āyatanāni tāni  
5 nānākammehi nibbattāni, na ekena kammenā” ti.—“Kallo si  
bhante Nāgasenā” ti.

Rājā āha : “Bhante Nāgasena, kena kāraṇena manussā na  
sabbe samakā, aññe appāyukā aññe dīghāyukā, aññe bāvābādhā  
aññe appābādhā, aññe dubbaṇṇā aññe vaṇṇavanto, aññe appe-  
10 sakkhā aññe mahesakkhā, aññe appabbhogā aññe mahābbhogā, aññe  
nicakulīnā aññe mahākulīnā, aññe duppaññā aññe paññāvanto?” ti.  
—Thero āha : “kissa pana mahārāja rukkhā na sabbe samakā,  
aññe ambilā aññe lavaṇā aññe tittakā aññe kaṭukā aññe kasāvā  
aññe madhurā?” ti.—“Maññāmi bhante bījānaṃ nānākaṇṇena” ti.  
15 —“Evam eva kho mahārāja kammānaṃ nānākaṇṇena manussā  
na sabbe samakā, aññe appāyukā aññe dīghāyukā, aññe bāvā-  
bādhā aññe appābādhā, aññe dubbaṇṇā aññe vaṇṇavanto, aññe  
appesakkhā aññe mahesakkhā, aññe appabbhogā aññe mahābbhogā,  
aññe nicakulīnā aññe mahākulīnā, aññe duppaññā aññe  
20 paññāvanto. Bhāsitaṃ p’ etaṃ mahārāja Bhagavatā : ‘Kamma-  
ssakā māpava sattā, kammadāyādā kammayonī kammabandhū  
kammaṇiṣaṇaṇā, kammaṃ satte vibhajati, yad idaṃ hīnappa-  
ṇitātāyā’ ” ti.—“Kallo ’si bhante Nāgasenā” ti.

### 35. VĀYĀMA

25

[Milinda-pañha]

Rājā āha : “bhante Nāgasena, tumhe bhaṇatha : ‘kin ti  
imaṃ dukkhaṃ nirujjheyya aññañ ca dukkhaṃ na uppajjeyyā ti  
etadathā mahārāja amhākaṃ pabbajjā’ ti. Kiṃ paṭigace’  
eva vāyāmitena, nanu sampatte kāle vāyāmitabban?” ti.—Thero  
30 āha : “sampatte kāle mahārāja vāyāmo akiccakaro bhavati, paṭi-  
gace’ eva vāyāmo kiccakaro bhavati” ti.—“Opammaṃ karohī”  
ti.—“Taṃ kiṃ maññasi mahārāja : yadā tvaṃ pipāsito bhavey-  
yāsi tadā tvaṃ uḍapānaṃ khaṇāpeyyāsi taḷākaṃ khaṇāpeyyāsi :  
‘pānīyaṃ pivissāmi’ ” ti ?—“Na hi bhante” ti.—“Evam eva kho  
35 mahārāja sampatte kāle vāyāmo akiccakaro bhavati, paṭigace’ eva



cāyāmo kiccakaro bhavati" ti.—"Bhiyyo opammaṃ karohi" ti.  
 —"Tvam kiṃ maññasi mahārāja : yadā tvaṃ bubhukkhito  
 bhaveyyāsi tadā tvaṃ khettaṃ kasāpeyyāsi sālīṃ ropāpeyyāsi  
 dhaññaṃ atiharāpeyyāsi 'bhattaṃ bhuñjissāmi' " ti.—"Na hi  
 bhante" ti.—"Evam eva kho mahārāja sampatte kāle vāyāmo 5  
 akiccakaro bhavati. paṭigacce' eva vāyāmo kiccakaro bhavati" ti.—  
 "Bhiyyo opammaṃ karohi" ti.—"Taṃ kiṃ maññasi mahārāja :  
 yadā te saṅgāmo paccupaṭṭhito bhaveyya tadā tvaṃ parikkhaṃ  
 khaṇāpeyyāsi pākāraṃ kārāpeyyāsi gopuraṃ kārāpeyyāsi attālakkaṃ  
 kārāpeyyāsi dhaññaṃ atiharāpeyyāsi, tadā tvaṃ hatthiṃ 10  
 sikkheyyāsi assaṃ sikkheyyāsi rathaṃ sikkheyyāsi  
 dhanuṃ sikkheyyāsi tharuṃ sikkheyyāsi" ti ?—"Na hi  
 bhante" ti.—"Evam eva kho mahārāja sampatte kāle vāyāmo  
 akiccakaro bhavati. paṭigacce' eva vāyāmo kiccakaro bhavati.  
 Bhāsitaṃ p' etaṃ mahārāja Bhagavatā : 15

Paṭigacce' eva taṃ kayirā yaṃ jañña hitaṃ attano ;  
 na sākaṭṭhikacintāya, mantā' dhīro parakkame.  
 Yathā sākaṭṭhiko nāma samaṃ hitvā mahāpathaṃ  
 visamaṃ maggaṃ āruya akkhacchinno va jhāyati,  
 Evaṃ dhammā apakkaṃma adhammaṃ anuvattiya 20  
 mano maccumukhaṃ patto akkhacchinno va socati ti."

### 36. GIHI AND PABBAJITA

[Mīlinda-pañha]

"Bhante Nāgasena, bhāsitaṃ p' etaṃ Bhagavatā : 'Gihino vā  
 'haṃ bhikkhave pabbajitassa vā sammā-paṭipattiṃ vappemi, gihī 25  
 vā bhikkhave pabbajito vā sammā paṭipanno, sammā-paṭipattādhī-  
 karaṇaṃ ārādhako hoti nāyaṃ dhammaṃ kusalaṃ' ti. Yadi  
 bhante Nāgasena gihī odāta-vasano kāma-bhogī putta-dāra-sam-  
 bādhasayanam ajjhāvasanto Kāsikacandanam paccanubhonto mūlā-  
 gandhavilepanam dhārento jātarūpa-rajatam sādīyanto maṇi-kanaka- 30  
 vicitta-molibaddho sammā paṭipanno ārādhako hoti nāyaṃ  
 dhammaṃ kusalaṃ, pabbajito pi bhaṇḍa kāsāvavattha-vasano  
 parapiṇḍam ajjhupagato catusu sīlakkhandhesu sammā paripūrakārī  
 diyaḍḍhesu sikkhāpadaśatesu samādāya vattanto terasasu dhuta-  
 guṇesu anavasesam vattanto sammā paṭipanno ārādhako hoti 35



nāyaṃ dhammaṃ kusalaṃ ; tattha bhante ko viśeso gihino vā pabbajitassa vā, aphaḷaṃ hoti tapokammam, niraṭṭhikā pabbajjā, vañjhā sikkhāpada-gopānā, moghaṃ dhutaḡaṇa-samādānaṃ, kiṃ tattha dukkhaṃ anuciṇṇena, naṇu nāma sukheṇ' eva sukhaṃ  
5 adhigantabban'' ti.

''Bhāsitaṃ p' etaṃ mahārāja Bhagavatā : 'Gihino vā 'haṃ bhikkhave pabbajitassa vā sammāpaṭipattiṃ vaṇṇemi, gihī vā bhikkhave pabbajito vā sammā paṭipanno sammāpaṭipattādhikaraṇaṃ ārādhako hoti nāyaṃ dhammaṃ kusalaṃ' ti. Evaṃ  
10 etaṃ mahārāja, sammā paṭipanno va seṭṭho. Pabbajito pi mahārāja : pabbajito 'mhī ti na sammā paṭipajjeyya, atha kho so ārakā va sāmāñña, ārakā va brahmañña ; paḡ eva gihī odātavasano. Gihī pi mahārāja sammā paṭipanno ārādhako hoti nāyaṃ dhammaṃ kusalaṃ, pabbajito pi mahārāja sammā paṭipanno  
15 ārādhako hoti nāyaṃ dhammaṃ kusalaṃ. Api ca mahārāja pabbajito va sāmāññaassa issaro adhipatī, pabbajjā mahārāja bahugūṇā anekagūṇā appamāṇagūṇā, na sakkā pabbajjāya gūṇā parimāṇaṃ kātuṃ. Yathā mahārāja kāmadaḡassa maḡiratanassa na sakkā dhanena aggho parimāṇaṃ kātuṃ : ettakaṃ maḡi-  
20 ratanassa mūlan ti ; evaṃ eva kho mahārāja pabbajjā bahugūṇā anekagūṇā appamāṇagūṇā, na sakkā pabbajjāya gūṇā parimāṇaṃ kātuṃ. Yathā vā paṇa mahārāja mahāsamudde ūmiyo na sakkā parimāṇaṃ kātuṃ : ettakā mahāsamudde ūmiyo ti : evaṃ eva kho mahārāja pabbajjā bahugūṇā anekagūṇā appamāṇagūṇā, ha  
25 sakkā pabbajjāya gūṇā parimāṇaṃ kātuṃ. Pabbajitassa mahārāja yaṃ kiñci karaṇīyaṃ sabbaṃ taṃ khippaṃ eva samijjhati no cirarattāya. Kiṃkaraṇaṃ ? Pabbajito mahārāja appiccho hoti santuṭṭho pavivitto asaṃsaṭṭho āradḡhaviṛiyo nirālayo aniketo paṛipuṇṇasilo saḷlekḡhitācāro dhutaḡaṇaṭipattikusalo hoti ; taṃkaraṇā  
30 pabbajitassa yaṃ kiñci karaṇīyaṃ sabbaṃ taṃ khippaṃ eva samijjhati no cirarattāya. Yathā mahārāja niggaṇṭhi-sama-sudhota-uju-vimala-nārāco susajjito sammā vahaṭi, evaṃ eva kho mahārāja pabbajitassa yaṃ kiñci karaṇīyaṃ sabbaṃ taṃ khippaṃ eva samijjhati no cirarattāyā'' ti.

35 ''Sāḡhu bhante Nāgasena, evaṃ etaṃ, tathā sampaṭicchāmi'' ti.

## 37. IMPORTANCE OF SILA

[Mīlinda-pañha]

“Kīṃlakkaṇaṃ bhante sīlaṃ” ti ?—“Paṭiṭṭhāna-lakkaṇaṃ mahārāja sīlaṃ sabbesaṃ kusalānaṃ dhammānaṃ : indriya bala-  
 bojjaṅga- magga- satipaṭṭhāna- sammappadhāna- iddhipāda- jhāna- vi- 5  
 mokha- samādhi- samāpattīnaṃ sīlaṃ paṭiṭṭhā, sīle paṭiṭṭhitassa kho  
 mahārāja sabbe kusalā dhammā na parihāyanti” ti.—“Opammaṃ  
 karohi” ti.—“Yathā mahārāja ye keci bijagāmā- bhūtagāmā  
 vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti sabbe te paṭhaviṃ nissāya  
 paṭhaviyaṃ paṭiṭṭhāya, evam eva kho mahārāja yogāvacaro sīlaṃ 10  
 nissāya sīle paṭiṭṭhāya pañc’ indriyāni bhāveti : saddhindriyaṃ  
 viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ” ti.—  
 “Bhiyyo opammaṃ karohi” ti.—“Yathā mahārāja ye keci bala-  
 karaṇīyā kammantā kariyanti sabbe te paṭhaviṃ nissāya paṭha-  
 viyaṃ paṭiṭṭhāya, evam eva kho mahārāja yogāvacaro sīlaṃ nissāya 15  
 sīle paṭiṭṭhāya pañc’ indriyāni bhāveti : saddhindriyaṃ viri-  
 yindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ” ti.—  
 “Bhiyyo opammaṃ karohi” ti.—“Yathā mahārāja nagaravaḍḍhaki  
 nagaraṃ māpetukāmo paṭhamam nagaraṭṭhānaṃ sodhāpetvā  
 khāṇukaṇṭakaṃ apakaḍḍhāpetvā samam kārāpetvā tato aparabhāge 20  
 vithi - catukka - siṅghāṭakādi - paricchedena vibhajitvā nagaraṃ  
 māpeti, evam eva kho mahārāja yogāvacaro sīlaṃ nissāya sīle  
 paṭiṭṭhāya pañc’ indriyāni bhāveti : saddhindriyaṃ viriyindriyaṃ  
 satindriyaṃ samādhindriyaṃ paññindriyaṃ ti. .... Bhāsitaṃ p’  
 etaṃ mahārāja Bhagavatā : 25

Sīle paṭiṭṭhāya naro sapañño  
 cittaṃ paññaṃ ca bhāvayaṃ  
 ātāpi nīpako bhikkhu  
 so imaṃ vijāyaye jaṭan ti.

Ayaṃ paṭiṭṭhā dharapī ‘va paṇiṇaṃ,  
 idaṃ ca mūlaṃ kusalābhivuddhiyā,  
 mukhaṃ c’ idaṃ sabbajinānusāsane  
 yo sīlakkhandho varapātīmokkhiyo ti.”

30

—“Kallo ‘si bhante Nāgasenā” ti.



## 38. NIBBĀNA

[ Milinda-pañha ]

- “Bhante Nāgasena, tumhe bhaṇatha : ‘nibbānaṃ na utītaṃ  
na anāgataṃ na paccuppannaṃ, na uppannaṃ na anuppannaṃ na  
5 uppādaniyaṃ’ ti Idha bhante Nāgasena yo koci sammā paṭipanno  
nibbānaṃ sacchikaroti so uppannaṃ sacchikaroti udāhu uppādetvā  
sacchikaroti” ti ?—“Yo koci mahārāja sammā paṭipanno nibbānaṃ  
sacchikaroti so na uppannaṃ sacchikaroti na uppādetvā sacchi-  
karoti. Api ca mahārāja atth’ esā nibbānadhātu yaṃ so sammā  
10 paṭipanno sacchikaroti” ti.—“Mā bhante Nāgasena imaṃ  
pañhaṃ paṭicchannaṃ katvā dīpehi, vivaṭaṃ pākāṭaṃ katvā dīpehi,  
chandaajāto ussāhajāto yaṃ te sikkhitaṃ taṃ sabbhaṃ etth’ ev’  
ākīrāhi, etthāyaṃ jano sammūlho vimatijāto saṃsayapakkhanno,  
bhind’ etaṃ antodosasallaṃ” ti.
- 15 “Atth’ esā mahārāja nibbānadhātu santā sukhā paṇītā, taṃ  
sammā paṭipanno Jinānusatthiyā saṃkhāre sammasanto paññāya  
sacchikaroti. Yathā mahārāja antevāsiko ācariyānusatthiyā vijjaṃ  
paññāya sacchikaroti, evaṃ eva kho mahārāja sammā paṭipanno  
Jinānusatthiyā paññāya nibbānaṃ sacchikaroti. Kathaṃ pana  
20 nibbānaṃ daṭṭhabbaṃ ti ? Anitito nirupaddavato abhayato khemato  
santato sukhato sātato paṇitato sucīto sītalato daṭṭhabbaṃ.
- “Yathā mahārāja puriso bahukaṭṭhapuñjēna jalita-kaṭṭhitena  
agginā ḍaḍḍhamāno vāyāmena tato muñcivā niraggikokāsaṃ  
pavisitvā tattha paramasukhaṃ labheyya, evaṃ eva kho mahārāja  
25 yo sammā paṭipanno so yoniso manasikārena byapagata-tividhag-  
gi-santāpaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā mahā-  
rāja aggi evaṃ tividhaggi daṭṭhabbo, yathā aggigato puriso evaṃ  
sammā paṭipanno daṭṭhabbo, yathā niraggikokāso evaṃ nibbānaṃ  
daṭṭhabbaṃ.
- 30 “Yathā vā pana mahārāja puriso ahi-kukkura-manussa-kuṇapa-  
sariravaḷaṇḍa-koṭṭhāsarāsīgato kuṇapa-jaṭṭajātitaṇṭaram anupaviṭṭho  
vāyāmena tato muñcivā nikkūṇapokāsaṃ pavisitvā tattha parama-  
sukhaṃ labheyya, evaṃ eva kho mahārāja yo sammā paṭipanno  
so yoniso manasikārena byapagata-kīlesakuṇapaṃ paramasukhaṃ  
35 nibbānaṃ sacchikaroti. Yathā mahārāja kuṇapaṃ evaṃ pañca



kāmaguṇā daṭṭhabbā, yathā kuṇapagato puriso evaṃ sammā-  
paṭipanno daṭṭhabbo, yathā nikkūṇapokāso evaṃ nibbānaṃ  
daṭṭhabbam.

“Yathā vā pana mahārāja puriso bhūto tasīto kampito viparīta-  
vibbhanta-citto vāyāmena tato muñcivā daḍhaṃ thiraṃ acalam 5  
abhayaṭṭhānaṃ pavisitvā tattha paramasukhaṃ labheyya, evaṃ eva  
kho mahārāja yo sammā paṭipanno so yoniso manasikārena  
byapagata-bhayasantāsaṃ paramasukhaṃ nibbānaṃ sacchikaroti.  
Yathā mahārāja bhayaṃ evaṃ jāti-jarā-byādhi-maraṇaṃ paṭicca  
aparāparaṃ pavatta-bhayaṃ daṭṭhabbam, yathā bhūto puriso evaṃ 10  
sammā paṭipanno daṭṭhabbo, yathā abhayaṭṭhānaṃ evaṃ nibbānaṃ  
daṭṭhabbam.

“Yathā vā pana mahārāja puriso kiliṭṭha-malina-kalala-  
kaddamadese patito vāyāmena taṃ kalala-kaddamaṃ apavāhetvā  
parisuddha-vimaladesaṃ upagantvā tattha paramasukhaṃ labheyya, 15  
evaṃ eva kho mahārāja yo sammā paṭipanno so yoniso manasi-  
kārena byapagata-kilesa-mala-kaddamaṃ paramasukhaṃ nibbānaṃ  
sacchikaroti. Yathā mahārāja kalalaṃ evaṃ lābhasakkāro siloko  
daṭṭhabbo, yathā kalalagato puriso evaṃ sammā paṭipanno  
daṭṭhabbo, yathā parisuddha-vimaladeso evaṃ nibbānaṃ 20  
daṭṭhabbam.”



## POETRY

[The scheme outlined in the poetry portion is wider in the sense that it bears not only on the early life of Buddha, his teachings and his disciples but also on the propagation of Buddhism down to the time of Asoka. The series begins with a piece from the Suttanipāṭa containing the rejoicings of devas and men at the birth of prince Siddhattha, who was destined to be Buddha. It virtually closes with two pieces from the Mahāvamsa, one describing the despatch of missionaries from Pāṭaliputta to all quarters, the other narrating how a graft of the Bo tree was obtained for planting in the island of Ceylon as a living symbol of Buddhism. It includes, besides some pieces from the Suttanipāṭa, the Thera-Therī-Gāthā and the Apadāna, a few more topics from the Mahāvamsa to indicate the chronology of events reflected by the account of the Conquest of Ceylon, which closely followed the Parinibbāna of Buddha, and by those of the three Buddhist Councils, of which the first was convened immediately after Buddha's demise, the second just a century after, and the third in the reign of Asoka. The whole scheme is set in a frame, with the Prologue of the Nālaka-sutta on the top and the Select Gāthās from the Udāna at the bottom.]

Thus encased, the scheme presents a variety of pieces—lyrical, narrative, epic and reflective. The poems are characterised mainly by their spontaneity and rhythm and at places by their archaism. The Prologue stands out as the earliest specimen of Kāvya poetry, on which was modelled the composition of the classical kāvyas of Aśvaghoṣa and Kālidāsa. The poems selected from the Thera-Therī-Gāthā are beautiful songs of praise uttered in deep devotion to Buddha for the transcendental experience and perfect tranquillity attained by the Brethren and Sisters. The narrative verses from the Apadāna, cast in the same mould, breathe the same spirit, though the expressions are more matter-of-fact than poetic. The pieces from the Mahāvamsa serve as instances of the style of epic-chronicle that developed in Ceylon. The Udāna gāthās offer the finest variety of didactic poetry, deeper in tone and more enduring in effect than the gāthās of the Dhammapada.]



## 1. REJOICINGS AT SIDDHATTHA'S BIRTH

[Suttanipāta : Prologue of the Nālaka-sutta]

1. Ānandajāte Tidasa-gaṇe patīte  
sakkacca Indaṃ sucivasane ca deve  
dussaṃ gahetvā ati-r-iva thomayante  
Asito isi addasa divāvihāre.
2. Divāna deve muditamane udagge  
cittim karitvā idam avocāsi tattha :  
"kiṃ devasaṃgaho ati-r-iva kalyārūpo,  
dussaṃ gahetvā bhamayatha kiṃ paṭicca.
3. Yadā pi āsi asurehi saṅgamo,<sup>1</sup>  
jāyo surēnaṃ asurā parājitā,  
tadā pi n' etādiso lomahamsano :  
kiṃ abbhutaṃ datṭhu<sup>2</sup> marū pamoditā.
4. Seḷenti gāyanti ca vādayanti ca  
bhujāni poḷhenti ca naccayanti ca,  
pucchāmi vo 'haṃ Merumuddhavāsine,  
dhunātha me saṃsayaṃ khippa mārissā."
5. "So Bodhisatto ratanavaro atulyo  
manussaloke hitasukhatāya jāto  
Sakyānaṃ gāme janapade Lumbineyye,  
ten' amha tuṭṭhā ati-r-iva kalyārūpā.
6. So sabbasattuttaṃ no aggapuggalo  
narāsabho sabbapajānam uttamo,  
vattessatī cakkam Isivhaye vane  
nadaṃ va siho balavā migābhibhū."
7. Taṃ saddaṃ sutvā turitam avamsari so,  
Suddhodanassa tada<sup>3</sup> bhavanaṃ upāgami,  
nisajja tattha idam avocāsi Sakye :  
"kuhiṃ kumāro, ahaṃ api datṭhukamo."

<sup>1</sup> Variant, saṅgamo.<sup>2</sup> Variant, datṭhuṃ.<sup>3</sup> Variant, tadā.



8. Tato kumāraṃ jalitam iva suvaṇṇaṃ  
ukkāmukhe va sukusalasampabaṭṭhaṃ  
daddallamānaṃ siriyā anomaṇaṇṇaṃ  
dassesuṃ puttaṃ Asitavhayassa Sakyā
9. Disvā kumāraṃ sikhim iva pajjalantaṃ  
tārāsabhaṃ va nabhasigamaṃ visuddhaṃ  
suriyaṃ tapantaṃ sarada-r-iv' abbhāmuttaṃ  
ānandaḥito vipulaṃ alaṭṭha pītiṃ.
10. Anekaśākhāṃ ca sahaṣṣamaṇḍalaṃ  
chattaṃ marū dhārayuṃ antalikkhe,  
suvaṇṇaḍḍā vītipatanti cāmara,  
na dissare cāmara-chatta-gāhaka.
11. Disvā jaṭi Kaṇhasirivhayaṃ isi  
suvaṇṇanekkhaṃ viya paṇḍukambale  
setaṃ ca chattaṃ dhariyanta muddhāni  
udaggacitto sumano paṭiggahe.
12. Paṭiggahetvā pana Sakyapuṇḍavaṃ  
jigimsako lakkhaṇamanta-pāragū  
pasannacitto giram abbhudīrayi :  
"anuttar' āyaṃ dipadānaṃ uttamo."

## 2. PABBAJĀ SUTTA

[ Suttanipāta : Mahāvagga ]

1. Pabbajjaṃ kittayissāmi yathā pabbajī cakkhumā,  
yathā vīmaṃsaṃso so pabbajjaṃ samarocayi.
2. 'Sambādhō 'yaṃ gharāvāso rajassāyatanāṃ' iti,  
'abbhokāso ca pabbajjā' iti disvāna pabbajī.
3. Pabbajitvāna kāyena pāpakammaṃ vivajjayi,  
vacīduccaritaṃ hitvā ājivaṃ parisodhayi.
4. Agamā Rājagahaṃ Buddhō Magadhānaṃ Giribbajam,  
piṇḍāya abhihāresi ākiṇṇavaralakkhaṇo.
5. Tam addasā Bimbisāro pāsādaṃ patiṭṭhito,  
disvā lakkhaṇasampannaṃ imam atthaṃ abbhāsatha :



6. "Imaṃ bhonto nisāmetha, abhirūpo brahā suci  
caraṇena o' eva sampanno, yugamattaṃ ca pekkhati.
7. Okkhittacakkhu satimā, n' āyaṃ nicakulā-m-iva,  
rājadūtā vidhāvantu kuhiṃ bhikkhu gamissati."
8. Te pesitā rājadūtā piṭṭhito anubandhisuṃ,  
"kuhiṃ gamissati bhikkhu, katthavāso bhavissati."
9. Sapaḍānaṃ caramāro guttadvāro susaṃvuto  
khippaṃ pattaṃ apūresi sampajāno patissato.<sup>1</sup>
10. Sa piṇḍacāraṃ caritvā nikkhamma nagarā muni  
Paṇḍavaṃ abhihāresi, ettha vāso bhavissati.
11. Disvāna vāsūpagataṃ tato dūtā upāvisuṃ,  
eko ca dūto āgantvā rājino paṭvedayi :
12. "Esa bhikkhu mahārāja, Paṇḍavassa purakkhato<sup>2</sup>  
nisinno vyagghusabho va siho va girigabbhare."
13. Sutvāna dūtavacanāṃ bhaddayānena khattiyo  
taramānarūpo niyyāsi yena Paṇḍava-pabbato.
14. Sa yānabhūmiṃ yāyitvā yānā oruyha khattiyo  
pattiko upasaṃkamma āsajja naṃ upāvisi.
15. Nisajja rājā sammodi kathaṃ sārāṇiyaṃ tato  
kathaṃ so vitisāretvā imam atthaṃ abhāsatha :
16. "Yuvā ca daharo cāsi paṭhamuppattiko susu  
vaṇṇārokena sampanno jātimā viya khattiyo,
17. Sobhayanto anikaggaṃ nāgasatpgha-purakkhato  
dadāmi bhoge, bhuñjassu, jātiṃ o' akkhāhi pucchito."
18. "Ujjuṃ janapado rāja Himavantassa passato  
dhanaviriyena sampanno Kosalesu nīketino,
19. Adiccā nāma gottena, Sākiyā nāma jātiyā,  
tamhā kolā pabbajito [ 'mbi rāja<sup>3</sup> ], na kāme abhipatthayaṃ.
20. Kāmesv-ādinavaṃ disvā nekkhammaṃ datṭhu khemato  
padhānāya gamissāmi, ettha me rañjati<sup>4</sup> mano."

<sup>1</sup> Variant satimato,  
<sup>2</sup> Some mss. omit rāja.

<sup>3</sup> Variant, puratthato.  
<sup>4</sup> Variant, rajjati.



## 3. PADHĀNA-SUTTA

[Suttanipāta : Mahāvagga]

1. Taṃ [maṃ] padhānapahitattaṃ naḍiṃ Nerañjarasmi pati  
viparakkamoma jhāyantaṃ yogakkhemassa pattiya.
2. Namuci karuṇaṃ vācaṃ bhūsamāno upāgami :  
"kiso tvaṃ asi dubbhaṇṇo, santike maraṇaṃ tava ;
3. Sahassabhāgo maraṇassa, ekasmiṃ tava jīvitaṃ :  
jīva bho, jīvitaṃ seyyo, jīvaṃ puññāni kāhasi.
4. Carāto ca te brahmacariyaṃ aggihuttaṃ ca jūhato  
pahūtaṃ cīyate puññaṃ, kiṃ padhānena kāhasi.
5. Duggo maggo padhānāya dukkaro durabbhisambhavo"—  
imā gāthā bhaṇaṃ Māro atthā Buddhassa santike
6. Taṃ tathāvādinaṃ Māraṃ Bhagavā etad abravi :  
"pamattabandhu pāpima sen' atthena idhāgato ;
7. Anumattena pi puññaena attho mayhaṃ na vijjati,  
yesaṃ ca attho puññaṃ te Māro vattum arahati.
8. Atthi saddhā tato viriyaṃ pañña ca mama vijjati,  
evaṃ maṃ pahitattaṃ pi kiṃ jīvaṃ anupucchasi.
9. Naḍinaṃ api sotāni ayaṃ vāto visosaye,  
kiṃ ca me pahitattassa lohitam nūpasussaye.
10. Lohite sūssamānamhi pittaṃ semhaṃ ca sūssati,  
maṃsesu khīyamānesu bhiyyo cittaṃ pasidati,  
bhiyyo sati ca pañña ca samādhi mama tiṭṭhati.
11. Tassa m' evaṃ viharato patlass' uttamavedanaṃ  
kāme nāpekkhate cittaṃ, passa sattassa suddhatam.
12. Kāmā te paṭhamā senā, dutiyā arati vuccati,  
tatiyā khuppiṇā te, catutthi taṇhā pavuccati,
13. Pañcamī thīnamiddhan te, chaṭṭhā bhīrū pavuccati,  
sattamī vicikicchā te, makkho thamho te atthamo ;
14. Lābho siloko sakkāro micchāladḍho ca yo yaso,  
yo c' attānaṃ samukkamse pare ca avajānati—
15. Esā Namuci te senā Kaṇhasābhīppahāraṇī,  
na naṃ asuro jināti, jetvā ca labhate sukhaṃ.



16. *Essa muñnam parihare, dhi-r-atthu idha jivitam,  
saṅgāme me matam seyyo yañ ce jīve parājito.*
17. *Pagālhā ettha [na] dissanti eke samaṇabrāhmaṇā,  
tañ ca maggaṃ na jānanti yena gacchanti sabbatā.*
18. *Samantā dhajiniṃ disvā yuttam Māraṃ savāhanam  
yuddhāya paccugacchāmi, mā maṃ thānā acāvayi.*
19. *Yam te tam na-ppasahati senam loko sadevako  
tam te paññāya bhāñjāmi āmam pattaṃ va amhanā.*
20. *Vasiṃ karitvā saṃkappam satīṃ ca suppatitṭhitam  
ratthā rattham vicarissam sāvake vinayam puthu.*
21. *Te appamattā pahitattā mama sāsapakārakā  
akūmassa te gamissantī yattha gantvā na socare."*
22. *—"Satta vassāni Bhagavantam anubandhiṃ padā padam,  
otāram nādhigacchissam Sambuddhassa satimato.*
23. *Medavaṇṇam va pāsāṇam vāyaso anupariyagā :  
'ap' ettha mudum vīdema, api assādanā siyā'.*
24. *Aladdhā tattha assādam vāyas' etto apakkami :  
kāko va selam āsajja nibbijaṇṇeṃ Gotamam."*
25. *Tassa sokaparetassa vīṇā kacchā abhassatha,  
tato so dummano yakkho tatth' ev' antaradhāyatha.*

#### 4. DHANIYA-SUTTA

[Suttanipāta : Uragavagga]

1. *"Pakkodano duddhakhīro 'ham asmi,  
[—iti Dhaniyo gopo]  
anutīre Mahiyā samānavāso,  
channā kuṭi, āhito gini,—  
atha ce patthayasī pavassa deva."*
2. *"Akkodhano vigatakhīlo 'ham asmi,  
[—iti Bhagavā]  
anutīre Mahiy' ekarattivāso,  
vivaṭā kuṭi, nibbuto gini,—  
atha ce patthayasī pavassa deva."*



3. "Andhakamakasā na vijjare,  
kacche rūlhatīṇe caranti gāvo,  
vutthim pi saheyyum āgataṃ,—  
atha ce patthayasī pavassa deva."
4. "Baddhā hi bhisī susamkhatā,  
tinno pāragato vineyya oghaṃ,  
attho bhisiyā na vijjati,—  
atha ce patthayasī pavassa deva."
5. "Gopī mama assavā alolā,  
dīgharattaṃ sampvāsiyā manāpā,  
tassā na suṇāmi kiñci pāpaṃ,—  
atha ce patthayasī pavassa deva."
6. "Cittaṃ mama assavaṃ vimuttaṃ,  
dīgharattaṃ paribhāvitāṃ sudantaṃ,  
pāpaṃ pana me na vijjati,—  
atha ce patthayasī pavassa deva."
7. "Attavetanabhato 'ham asmi,  
puttā ca me samāniyā arogā,  
tesaṃ na suṇāmi kiñci pāpaṃ,—  
atha ce patthayasī pavassa deva."
8. "Nāhaṃ bhatako 'smi kassaci,  
nibbittṭhena carāmi sabbaloke,  
attho bhatiyā na vijjati,—  
atha ce patthayasī pavassa deva."
9. "Atthi vasā, atthi dhenupā,  
godharapiyo paveniyo pi atthi,  
usabho pi gavampatī ca atthi,—  
atha ce patthayasī pavassa deva."
10. "N' atthi vasā, n' atthi dhenupā,  
godharapiyo paveniyo pi n' atthi,  
usabho pi gavampatīdha n' atthi,—  
atha ce patthayasī pavassa deva."
11. "Khilā nikhātā asampavedhī,  
dāmā muñjamayā navā susaṇṭhānā,  
na hi sakkhinti dhenupā pi chettuṃ,—  
atha ce patthayasī pavassa deva."



12. "Usabho-r-iva chetva bandhanāni,  
nāgo pūtilataṃ va dālayitvā,  
nāhaṃ putta upessaṃ gabbhaseyyaṃ,—  
atha ce patthayasī pavassa deva."
13. Ninnaṇ ca thalaṇ ca pūrayanto  
mahāmegho pāvassī tāvad eva ;  
sutvā devassa vassato  
imam atthaṃ Dhaniyo abhāsatha :
14. "Lābhā vata no anappakā  
ye mayaṃ Bhagavantam addasāma,  
saraṇam taṃ upema cakkhuma,  
satthā no hohi tuvaṃ mahāmuni."
15. Gopī ca ahaṇ ca assuvā  
brahmacariyaṃ Sugate carāmaṃ,  
jātimaraṇassa pāragā  
dukkhaṃ antakarā bhavāmaṃ."
16. "Nandati puttehi puttimā,  
[—iti Māro pāpimā ]  
gomiko gohi tath' eva nandati,  
upadhī hi narassa nandanā,  
na hi so nandati yo nirūpadhi."
17. "Socati puttehi puttimā  
[—iti Bhagavā ]  
gomiko gohi tath' eva socati,  
upadhī hi narassa socanā,  
na hi so socati yo nirūpadhi."

### 5. BUDDHA ON JĀTI

[Suttanipāta : Mahāvagga, Vāseṭṭha-sutta]

1. "Anuññāta-paṭiññātā tevijjā mayam asu' ubho  
ahaṃ Pokkharasātissa Tārakkhassāyaṃ māṇavo."
2. Tesam no jātivādasmim vivādo attli Gotama :  
'jātiyā brāhmaṇo hoti' Bhāradvāja ti bhāsati,  
ahaṇ ca 'kammanā' brūmi, evaṃ jānāhi cakkhuma.



3. Te na sakkoma saññattum aññamaññaṃ mayam ubho,  
bhavantam puttum āgama 'Sambuddham' iti vissutam."
4. "Tesam vo 'ham vyakkhissam [Vāsetṭhā ti Bhagavā]  
anupubbam yathātatham  
jāti-vibhaṅgam pāṇanam, aññamaññaṃ hi jātiyo.
5. Tiṇarukkhe pi jānātha, na cāpi paṭijānare  
liṅgam jātīmayam tesam, aññamaññaṃ hi jātiyo.
6. Tato kiṇe pataṅge ca yāva kunthakipillike,  
liṅgam jātīmayam tesam, aññamaññaṃ hi jātiyo.
7. Catuppade pi jānātha khuddake ca mahallake,  
liṅgam jātīmayam tesam, aññamaññaṃ hi jātiyo.
8. Tato pakkhi pi jānātha pattayāne vihaṅgame,  
liṅgam jātīmayam tesam, aññamaññaṃ hi jātiyo.
9. Yathā etāsu jātisu liṅgam jātīmayam puthu,  
evam n' atthi manussesu liṅgam jātīmayam puthu.
10. Na hatthehi na pādehi n' aṅgulīhi nakkehi vā  
na jaṃghāhi na ūrūhi na vaṇṇena sareṇa vā  
liṅgam jātīmayam, n' eva yathā aññāsu jātisu.
11. Paccattam sasarīsesu manussesu-etam na vijjati,  
vokāraṇ ca manussesu samaññaṃ ya pavuccati.
12. Yo hi koci manussesu gorakkham upajīvati,  
evam Vāsetṭha jānāhi : kassako so, na brāhmaṇo.
13. Yo hi koci manussesu puthu sippena jīvati,  
evam Vāsetṭha jānāhi : sippiko so, na brāhmaṇo.
14. Yo hi koci manussesu vohāram upajīvati,  
evam Vāsetṭha jānāhi : vāṇijo so, na brāhmaṇo.
15. Yo hi koci manussesu parapessena jīvati,  
evam Vāsetṭha jānāhi : pessiko so, na brāhmaṇo.
16. Yo hi koci manussesu adinnam upajīvati,  
evam Vāsetṭha jānāhi : coro eso, na brāhmaṇo.
17. Yo hi koci manussesu issattham upajīvati,  
evam Vāsetṭha jānāhi : yodhājīvo, na brāhmaṇo.
18. Yo hi koci manussesu porohiccena jīvati,  
evam Vāsetṭha jānāhi : yājako so, na brāhmaṇo.



19. Yo hi koci manussesu gāmaṃ raṭṭhañ ca bhuñjati,  
evaṃ Vāseṭṭha jānāhi : rājā eso, na brāhmaṇo.
20. Na cāhaṃ brāhmaṇaṃ brūmi yoniyaṃ mattsambhavaṃ,  
bhovādī nāma so hoti, sa ve hoti sakiñcano ;  
akiccanayaṃ anādādaṃ tam ahaṃ brūmi brāhmaṇaṃ.
21. Sabba-samyojanaṃ chetvā yo ve na paritassati,  
saṅgātigaṃ visamyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.
22. Yo imaṃ palipathaṃ duggaṃ saṃsāraṃ moham accagā,  
tiṇṇo pāragato jhāyi anejo akathaṃkathī  
anupādāya nibbuto tam ahaṃ brūmi brāhmaṇaṃ.
23. Na jaccā brāhmaṇo hoti, na jaccā hoti abrahmaṇo,  
kammanā brahmaṇo hoti, kammanā hoti abrahmaṇo.
24. Kassako kammanā hoti, sippiko hoti kammanā,  
vānijo kammanā hoti, pessiko hoti kammanā.
25. Coro pi kammanā hoti, yodhājīvo pi kammanā,  
yājako kammanā hoti, rājā pi hoti kammanā.
26. Evaṃ etaṃ yathābhūtaṃ kammaṃ passanti paṇḍitā  
paṭiccasamuppāda-dassā kamma-vipāka-kovidā.
27. Kammanā vattati loko, kammanā vattati pajā,  
kamma-nibandhanā sattā rathassāpi va yāyato.
28. Tapena brahmacariyena saṃyamena damena ca—  
etena brāhmaṇo hoti, etaṃ brāhmaṇaṃ uttamaṃ.

## 6. DOWNFALL OF THE BRAHMINS

[Suttanipāta : Cūlavagga, Brāhmaṇadhammika-sutta]

1. Isayo pubbakā āsura saññatattā tapassino  
pañca kāmagaṇe hitvā attadattham acārisuṃ.
2. Na pasū brāhmaṇān' āsura, na hiraññaṃ, na dhūniyaṃ,  
sajjhāya-dhana-dhaññāsuṃ, brahmaṇaṃ niddhīm apālayuṃ.
3. Yaṃ tesāṃ pakataṃ<sup>1</sup> āsi dvārabhattaṃ upaṭṭhitaṃ  
saddhāpakataṃ eśānaṃ dātave tad amaññisuṃ.

<sup>1</sup> Variant, *tesāṃ bhataṇaṃ*.

4. Nānārattehi vatthehi sayaneh' āvasatthehi ca  
phitā janapadā ratthā te namassimsu brāhmaṇe.
5. Avajjhā brāhmaṇā āsurā ajeyyā dhammarakkhitā,  
na ne koci nivāresi kuladāresu sabbaso.
6. Atthacattārisaṃ vassāni [komāra-]brāhmacariyaṃ carimsu te,  
vijjācarāṇa-pariyetthiṃ acarūṃ brāhmaṇā pure.
7. Brahmacariyaṃ ca sīlaṃ ca ajjavāṃ maddavaṃ tapāṃ  
soraccaṃ avihimsaṃ ca khantiṃ cāpi avaṇṇayūṃ.
8. Yo nesāṃ paramo āsi brahmā dalha-parakkamo  
sa vā pi methunaṃ dhammaṃ supinantena nāgamā.
9. Tassa vattam anusikkhantā idh' eke viññujātikā  
brahmacariyaṃ ca sīlaṃ ca khantiṃ cāpi avaṇṇayūṃ.
10. Taṇḍulaṃ sayanaṃ vatthaṃ sappitelaṃ ca yāciya  
dhammena samudānetvā tato yaññaṃ akappayūṃ,  
upaṭṭhitasmīṃ yaññasmiṃ nāssu gāvo haṇṇimsu te.
11. Yathā mātā pitā bhātā aññe vā pi ca nātakā,  
gāvo no paramā mittā, yāsu jāyanti osadhā.
12. Anandā baladā c' etā vaṇṇadā sukhadā tathā,  
etaṃ atthavaṣaṇi nātva nāssu gāvo haṇṇimsu te.
13. Sukhumālā mahākūyā vaṇṇavanto yasassino  
brāhmaṇā sehi dhammehi kiccākiccesu ussukā  
yāva loke avattiṃsu sukham edhitth' ayaṃ pajā.
14. Tesāṃ āsi vipallāso disvāna aṇuto aṇuṇi—  
rājino ca viyākāraṃ, nāriyo samalaṇkatā.
15. Rathe cājaññasappaṇṇe sukhate cittasobhane,<sup>1</sup>  
nivesane niveṣe ca vibhatte bhāgaso mīte.
16. Gomaṇḍala-pariphūlham nārivaragaṇāyutaṃ  
uḷāraṃ mānusaṃ bbogaṃ abhijjhāyimsu brāhmaṇā.
17. Te tattha mante ganthetvā Okkākaṃ tad upāgamuṃ :  
"pahūta-dhana-dhañño 'si, yajassu, bahu te dhanam."

<sup>1</sup> Variant, *cittasibbane*.



18. Tato ca rājā saññatto brāhmaṇehi rathesabho  
assamedham purisamedham [sammāpāsam]  
vājapeyyam niraggalam  
ete yāge yajitvāna brāhmaṇānam adā dhanam.
19. Te ca tatttha dhanam laddhā sammidhim samarocayum,  
tesam icchāvatiṇṇānam bhūyso taṇhā pavaddhatha ;  
te tatttha mante ganthetvā Okkākam punamupāgamum ;
20. "Yathā āpo ca paṭhavi ca hiraṇṇam dhana-dhāniyam,  
evam gāvo manussānam, parikkhāro so hi pāṇinam ;  
yajassu, bahu te vittam ; yajassu, bahu te dhanam."
21. Tato ca rājā saññatto brāhmaṇehi rathesabho  
nekasata-sahassiyo gāvo yaññe aghātayi.
22. Tato ca devā pitaro Indo asura-rakkhasā  
"adhammo" iti pakkhandum, yaṃ sattham nipatī gave.
23. Tayo rogā pure āsum : icchā, anasam, jarā ;  
pasūnaṃ ca samārambhā atthānavuti-m-āgamum.
24. Eso adhammo dandānam okkanto purāṇo ahu,  
adūsikāyo haññanti, dhammā dham senti yājaka.
25. Evam eso anudhammo porāṇo viññugarabito,  
yattha edisakam passati yājakam garahatī jano.
26. Evam dhamme viyāpanne vibhinnā suddavessikā,  
puṭhu vibhinnā khattiyā, patim bhariyā avamaññatha.
27. Khattiyā brahmabandhū ca ye o' aññe gottarakkhitā  
jātivādam nirupkatvā kāmānam vasam āgamum.

## 7. SELECTIONS FROM THE THERA-THERĪ-GĀTHĀ

### (i) Bhadda

1. Ekaputto aham āsim, piyo mātū piyo pito,  
bahūhi vatacariyāhi laddho āyācanāhi ca.
2. Te ca maṃ anukampāya atthakāmā hitesino  
ubho pitā ca mātā ca Buddhassa upanāmayum ;
3. "Kicchā laddho ayam putto sukhumālo sukbedhito,  
imam dadāma te nātha Jinassa paricārakam."

4. Satthā ca maṃ paṭiggayha ānandaṃ etad abravi :  
“pabbājehi imaṃ khippaṃ, hessaty ājāniyo ayaṃ.”
5. Pabbājetvāna maṃ Satthā vibhāraṃ pāvisi Jino ;  
anoggataśmiṃ soriyaśmiṃ tato cittaṃ vimuccī me.
6. Tato Satthā niraṃkatvā paṭisaṃhānavuṭṭhito  
“ehi Bhaddā” ti maṃ āha; sā me ās’ ūpasampadā.
7. Jātiyā sattavassena laddhā me upasampadā;  
tisso vijjā anuppattā, oho dhammasudhammatā.

(ii) *Mahākaccāyana*

1. Kammaṃ bahukaṃ na kāraye parivaṃjeyya jaṇaṃ, na uyyame;  
so ussuko rasānugiddho atthaṃ riñcati yo sukhādhivāho.
2. Pañko ti hi naṃ aveḍayum<sup>1</sup> yāyaṃ vandanapūjanā kulesu,  
sukhumam sallam durubbaham, sakkāro kāpurisena dujjaho.
3. Na parass’ upanidhāya kammaṃ maccassa pāpakam  
attanā taṃ na seveyya, kammabandhū hi mātīyā.
4. Na pare vacanā coro, na pare vacanā muni ;  
attānañ ca yathā veti<sup>2</sup>-d-evāpi naṃ tathā vidu.
5. Pare ca na vijānanti ‘mayam ettha yamāmase’;  
ye ca tattha vijānanti tato sammanti medhagā.
6. Jivate vā pi sappañño api vitta-parikkhayā,  
paññāya ca alābhena vittavā pi na jīvati.
7. Sabbam suṇāti sotena, sabbam passati cakkhunā,  
na ca diṭṭham suṇam dhiro sabbam ujjhītum arahati.
8. Cakkhum’ assa yathā andho, sotavā badhiro yathā,  
paññav’ assa yathā mūgo, balavā dubbalo-r-iva,  
atha atthe samuppanne sayetha matasāyikam.

(iii) *Soṇa-Koṭivisa*

1. Yāhu ratṭhe samukkatṭho rañño Aṅgassa paddhagu,  
svājja dhammesu ukkatṭho Soṇo dukkhassa pāragu.
2. Pañca chinde, pañca jahe, pañca c’ uttari bhāvaye;  
pañcasaṅgātigo bhikkhu oghatiṇṇo ‘ti vuccati.

<sup>1</sup> Variant, *paṇḍayum*.

<sup>2</sup> Variant, *vedi*.



3. Unnaḷassa pamattassa bāhirāsassa bhikkhuno  
sīlaṃ samādhī paññā ca pāripūriṃ na gacchati.
4. Yaṃ hi kiccaṃ tad apaviddhaṃ, akiccaṃ pana kayirati ;  
unnaḷānaṃ pamattānaṃ tesaṃ vaddhanti āsavā.
5. Yesaṃ ca susamāraddhā niccaṃ kāyagatā sa'i,  
akiccaṃ te na sevanti kicce sātaccakārino ;  
satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā.
6. Ujūmaggaṃ akkhāte gacchatha mā nivattatha ;  
attānā coday' attānaṃ, nibbānaṃ abhibhāraye.
7. Accāraddhaṃ viriyamhi Satthā loke anuttaro  
Vinopamaṃ karitvā me dhammaṃ desesi Cakkhumā.
8. Tassāhaṃ vacanaṃ sutvā vihāsiṃ sāsane rato,  
samaṃ paṭipādesiṃ uttamatthassa pattiya ;  
tisso vijjā anuppattā, kataṃ Buddhassa sāsanaṃ.
9. Nekkhamme adhimuttassa pavivekaṃ ca cetaso,  
abyāpajjhādhimuttassa upādānakkhayassa ca,
10. Taṇhakkhayādhimuttassa asammohaṃ ca cetaso  
disvā āyatanuppādaṃ sammā cittaṃ vimuccati.
11. Tassa sammāvimuttassa santacittassa bhikkhuno  
katassa paṭicayo n'atthi, karaṇīyaṃ no vijjati.
12. Selo yathā ekaghano vātena na samirati,  
evaṃ rūpā rasā saddā gandhā phassā ca kevalā
13. Itthā dhammā anitthā ca na ppavedhenti tādīno ;  
ñhiṭṭaṃ cittaṃ viśaṇṇuttaṃ vayaṃ c' assānupassati.

(iv) *Tālapuḷa*

1. Kadā nu 'haṃ pabbatakandarāsu  
ekākiyo addutiyo vihassaṃ,  
aniccato sabbabbhavaṃ vipassaṃ,  
taṃ me idaṃ taṃ nu kadā bhavissati.
2. Kadā nu 'haṃ bhinnapaḷandharo muni  
kāśāvavattbo amamo nirāsayo  
rāgaṃ ca dosaṃ ca tath' eva mohaṃ  
hantvā sukhi pavanagato vihassaṃ.



3. Kadā aniccam vadharoganīlam  
kāyam imam maccujarāy' upaddutam  
vipassamāno vitabhayo vihassam  
eko vane, tam nu kadā bhavissati.
4. Kadā nu 'ham bhayajananam dukkhāvaham  
tanhālatam bahuviddhānuvattanam  
paññāmayam tikhiṇam asim gahetvā  
chetvā vane, tam pi kadā bhavissati.
5. Kadā nu 'ham sabbhi samāgamesu  
diṭṭho bhava dhammagarūhi tādihi  
yathāvadassūhi jitindriyehi  
padhāniyo, tam nu kadā bhavissati.
6. Kadā nu mam tandīkhu āpipāsā  
vātātapā kiṭṭasirimsapā vā  
nibādhayissanti na tam Giribbaje  
attatthiyam, tam nu kadā bhavissati.
7. Kadā nu kho yam veditam Mahesinā  
cattāri saccāni sududdasāni  
samāhitatto satimā agaccham  
paññāya tam, tam nu kadā bhavissati.
8. Kadā nu 'ham dubbacanena vutto  
tatonimittam vimano na hessam,  
atho pasattho pi tatonimittam  
tuṭṭho na hessam, tad idam kadā me.
9. Kadā nu katthe ca tiṇe latā ca  
khandhe ime 'ham amite ca dhamme  
ajjhātikān' eva ca bāhirāni ca  
samam tuleyyam, tad idam kadā me.
10. Kadā nu mam pāvusakālamegho  
navena toyena sacīvaram vane  
isippayātami pathe vajantam  
ovassate, tam nu kadā bhavissati.
11. Kadā mayūrassa sikhāṇḍino vane  
dijassa sutvā girigabbhare rutam  
paccuṭṭhahitvā amatassa pattiya  
sancintaye, tam nu kadā bhavissati.



12. Kadā nu Gaṅgaṃ Yamunaṃ Sarassatiṃ  
pātālakhattaṃ baḷavānukhaṇi ca  
asajjamāno patareyyaṃ iddhiyā  
vibhimsanaṃ taṃ nu kadā bhavissati.
13. Kadā nu nāgo va saṃgāmacāri  
padālaye kāmagaṇeṣu chandaṃ  
nibbajjayaṃ sabbasubhaṃ nūmittaṃ  
jhāne yuto, taṃ nu kadā bhavissati.
14. Kadā iṇaṭṭo va daḷiddako nidhiṃ  
ārādhayitvā dhanikehi piḷito  
tuṭṭho bhavissaṃ adhiḡamma sāsanaṃ  
Mahesino, taṃ nu kadā bhavissati.

(v) *Mahāpajōpatī Gotamī*

1. Buddha vīra namo tyatthu sabbasattānaṃ uttama,  
yo maṃ dukkhā pamocesi aññaṇi ca bahukaṃ janāṃ
2. Sabbadukkhāṃ pariññātaṃ hetutaṇhā visositā,  
ariyaṭṭhaṅgiko maggo nirodho phusito mayā.
3. Mātā putto pitā bhātā ayyikā ca pure ahuṃ,  
yathābbuccaṃ ajānanti saṃsari<sup>1</sup> 'haṃ anibbisāṃ.
4. Diṭṭho hi me so Bhagavā, antimo 'yaṃ samussayo,  
vikkhiṇo<sup>2</sup> jātisaṃsāro, n' attā dāni punabbhavo.<sup>3</sup>
5. Āraddhaviriye pahitatte niccaṃ daḷhaparakkame  
samagge sāvake passa, esa Buddhāna vandanā.
6. Bahūnaṃ<sup>4</sup> vata atthāya Māyā janayi Gotamaṃ  
byādhimaraṇatunnānaṃ dukkhakkhandhaṃ byapānudi.

(vi) *Puṇṇikā*

1. "Udakaḥārī ahaṃ sīte sadā udakaṃ otariṃ,  
ayyānaṃ daṇḍabhayaabhītā vācādosabhayaadditā.
2. Kassa brāhmaṇa tvam bhīto sadā udakaṃ otari,  
vedhamānehi gattehi sītaṃ vedayase bhusaṃ?"

<sup>1</sup> Variant, saṃsariṃ.

<sup>2</sup> Variant, punabbhavo.

<sup>3</sup> Variant, vikkhiṇo.

<sup>4</sup> Variant, bahūnaṃ.



3. —“Jānantī ca tuvaṃ bhoti Puṇṇike paripucchasi  
karontaṃ kusalaṃ kammaṃ rudhantaṃ kamma pāpakaṃ.
4. Yo ca vuḍḍho vā daharo vā pāpakammaṃ pakubbati  
udakābhisecanā so pi pāpakammā pamuccati.”
5. —“Ko nu te idam akkhāsi ajānantassa ajānato :  
‘udakābhisecanā nāma pāpakammā pamuccati?’”
6. Saggam nūna gamissantī sabbe maṇḍūka-kaccapā  
nāgā ca sumsumārā ca ye c’ aññe udakecarā.
7. Orabbhikā sūkarikā macchikā migabandhakā  
corā ca vajjaghātā ca ye c’ aññe pāpakammīno  
udakābhisecanā te pi pāpakammā pamuccare.
8. Sace imā nadiyo te pāpaṃ pubbekataṃ vaheyyuṃ,  
puṇṇaṃ p’ imā vaheyyuṃ, tena tvaṃ paribāhiro assa.
9. Yassa brāhmaṇa tvaṃ bhūto sadā udakaṃ otari  
tam eva brahme mā kāsi, mā te sītaṃ chaviṃ hane.”
10. —“Kumaggam paṭipannaṃ maṃ ariyamaggam samānayaī,  
udakābhisecanaṃ bhoti imaṃ sātāṃ dadāmi te.”
11. —“Tuyh’ eva sātako hotu, nāhaṃ icchāmi sātakaṃ :  
sace bhāyasi dukkhassa, sace te dukkham appiyaṃ,  
mā kāsi pāpakaṃ kammaṃ āvi vā yadi vā raho.
12. Sace ca pāpakaṃ kammaṃ karissasi karosi vā,  
na te dukkhā pamuttyatthi upeccāpi palāyato.
13. Sace bhāyasi dukkhassa, sace te dukkham appiyaṃ,  
upehi Buddhā saraṇaṃ Dhammaṃ Saṅghaṃ ca tādinaṃ,  
samādiyāhi silāni, taṃ te atthāya hehiti.”

(vii) *Subhā Jivakambavanikā*

1. Jivakambavanaṃ rammaṃ gacchantiṃ bhikkhuniṃ Subhaṃ  
dhuttako saṃnivāresi : taṃ enaṃ abravī Subhā :
2. “Kiṃ te aparādhitaṃ mayā yaṃ maṃ ovariyāna tiṭṭhasi?  
Na hi pabbajitāya āvuso puriso saṃphusaṇāya kappati.”
3. —“Daharā ca apāpikā c’ asi, kiṃ te pabbajjā karissati?  
Nikkhīpa kāsāyacivaraṃ : ehi ramāmasa pupphite vane.
4. Madhuraṇ ca pavanti sabbaso kusumarajena samuddhatā dumā,  
paṭhamavasanto sukho utu : ehi ramāmasa pupphite vane.



5. Kusumitasikharā ca pādapā abhigajjanti va māluteritā ;  
kā toyhaṃ rati bhavissati yadi ekā vanam ogāhissasi?
6. Vāḷamigasaṅghasevitāṃ kuṇḍaramattakareṇulolitaṃ  
asahāyikā gantum icchasi rāhitam bhāsankam mahāvanam !
7. Yadi me vacanam karissasi, sukhitā ehi agāram āvasa ;  
pāsādanivātavāsini parikamman te karontu nāriyo."
8. —“Kin te idha sārassammatam kuṇḍapapūramhi susānavadḍhane  
bhedanadhamme kaḷevare, yaṃ disvā vimano udikkhasi ?”
9. —“Apī dūragatā sareṃhase āyatapamhe visuddhadassane ;  
na hi m’ atthi tayā piyatarā nayanā kinnarimandalocane.”
10. —“Apathena payātum icchasi, candam kilanakaṃ gavesasi,  
Merum laṅghetum icchasi, yo tvam Buddhasutam maggayasi.
11. Mayhaṃ hī akkuṭṭhavandite sukhadukkhe ca sati upaṭṭhitā,  
saṅkhatam asubhan ti jāniya sabbath’ eva mano na limpati.
12. Sāhaṃ Sugatassa sāvikaṃ maggaṭṭhaṅgika-yāna-yāyini  
uddhaṭṭasallā anāsavaṃ suññāgāragatā ramāṃ’ abhaṃ.
13. Diṭṭhā hi mayā sucittitā sambhā dārukacillakā navā  
tantihi ca khilakehi ca vinibaddhā vividham panaccitā.
14. Tamh’ uddhaṭṭe tantikhilake visaṭṭhe vikale paripakkate  
avinde khaṇḍaso kate, kimhi tattha manam nivesaye ?
15. Tathūpamaṃ dehakāni maṃ tehi dhammehi vinā na vattanti,  
dhammehi vinā na vattanti, kimhi tattha manam nivesaye ?
16. Yathā haritālana makkhitam addasa cittikaṃ bhittiyā katam,  
tamhi te viparītadassanam, paññā mānusikā nīratthikā.
17. Māyam viya aggato katam, supinante va suvaṇṇapādapam,  
upadhāvasi andha rittakam janamajjhe-r-iva rupparūpakam.
18. Vaṭṭani-r-iva koṭar’ ohitā, majjhe-bubbulakā sa-assukā,  
pīlikolīkā c’ ettha jāyati, vividhā cakkhuvidhā ’va piṇḍitā.”
19. Uppāṭiya cārudassanā, na c’ apajjittha asaṅgamānasā,  
“handa te cakkhum harassu :”—tam tassa narassa adāsi tāvade !
20. Tassa ca viramāsi tāvade rāgo, tattha khamāpayi ca nam :  
“sothhi siyā brahmacārini, na puno edisakam bhavissati.
21. Ahaniya edisam janam, aggaṃ pajjalitam va liṅgiya,  
gaṇhissam āsivisam viya, apī nu sothhi siyā, khamehi no,”



22. Muttā ca tato sā bhikkhunī agami buddhavarassa santikaṃ ;  
passiya varapuññalakkaṇaṃ cakkhu āsi yathāpurāṇakaṃ.

(viii) *Isidāsī*

1. Nagaramhi Kusumanāme Pāṭaliputtamhi pathaviyā  
maṇḍe Sakyakulakulīnāyo dve bhikkhuniyo guṇavatiyo.
2. Isidāsī tattha ekā, dutiyā Bodhi ti sīlasampannā ca,  
jhānañjhāyanaratāyo bahusantāyo dhutakilesāyo.
3. Tā piṇḍāya caritvā bhattattham kariya dhotapattāyo  
rahitamhi sukhanisinnā imā girā abbhudiresuṃ :
4. “Pāsādikāsi ayye Isidāsī, vayo pi te aparihīno,  
kiṃ disvāna valikaṃ athāsi nekkhammam anuyuttā ?”
5. Evam anuyujjamānā sā rahite dhammadeśanākusalā  
Isidāsī idaṃ vacanam abravi : “suṇa Bodhi yathā ’mhi pubbajitā.
6. Ujjeniyā puravare mayhaṃ pitā sīlasamvuto seṭṭhi,  
tass’ amhi ekā dhītā piyā manāpā dayitā ca.
7. Atha me Sāketato varako āgacchi uttamakulīno  
seṭṭhi bahutaratano, tassa maṃ suṇhaṃ adāsi tāto.
8. Sassuyā sassurassa ca sūyaṃ pātāṃ paṇāmam upagamma  
sirasā karomi, pāde vandāmi, yathā ’mhi anusitṭhā.
9. Yā mayhaṃ sāmikassa bhaginiyo bhātuno parijano  
taṃ ekavārakaṃ pi disvā ubbiggā āsanam demi.
10. Annena pānena ca khajjena ca yaṃ ca tattha sannihitaṃ  
chādemi upanayāmi ca demi ca yaṃ yassa patirūpaṃ.
11. Kālena utṭahitvā gharaṃ samupagamiṃ  
ummāradhotahatthapādū pañjalikā sāmikaṃ upemi.
12. Kocchaṃ pasādaṃ añjanaṃ ca ādāsakaṃ ca gaṇhitvā  
parikammakārikā viya sayam eva patiṃ vibhūsemi.
13. Sayam eva odanaṃ sādhayāmi, sayam eva bhājanaṃ dhoviṃ ;  
mātā va ekaputtakaṃ tathā bhattāraṃ paricarāmi.
14. Evam maṃ bhattikataṃ anuttaraṃ kārikaṃ taṃ uhatamānaṃ  
utṭhāyikaṃ analasaṃ sīlavatiṃ dussate bhattā.
15. So mātaraṇ ca pitaraṇ ca bhaṇati : ‘āpucch’ āhaṃ gamissāmi,  
Isidāsīyā na saha vacchaṃ ekāgāre ’haṃ sahavatthum.’



16. 'Mā evaṃ putta avaca, Isidāsī paṇḍitā paribyaṭṭā utthāyikā analasā kiṃ tuyhaṃ na rocate putta ?'
17. 'Na ca me himsati kiñci, na c'āhaṃ Isidāsiyā saha vacchaṃ, dessā 'va me, alaṃ me ; āpucch' āhaṃ gamissāmi.'
18. Tassa vacanaṃ suṇitvā sassū sassuro ca me apucchimsu : 'kissa tayā aparaddhaṃ bhaṇa vissatthā yathābhūtaṃ.'
19. 'Na pi 'haṃ aparajjhaṃ kiñci, na pi hims' eva, na gaṇāmi dubbacanaṃ ; kiṃ sakkā kātuye yaṃ maṃ videssate bhaddā ?'
20. Te maṃ pitu gharaṃ paṇinayimsu, vimaṇā dukkheṇa avibbhūtā puttā anurakkhamānā jīṇāmhase rūpiṇiṃ Lacchiṃ
21. Atha maṃ adāsi tāto addhassa gharaṃhi dutiyakulikassa tato upaddhasuṅkena yena maṃ vindatha seṭṭhi.
22. Tassa pi gharaṃhi māsaṃ avasiṃ, atha so pi maṃ paṭicchati dāsi va upaṭṭhahantiṃ adūsikaṃ sīlasampannaṃ.
23. Bhikkhāya ca vicarantaṃ damakaṃ dantaṃ me pitā bhaṇati : 'hohisi me jāmātā, nikkhīpa pontiṇ ca ghaṭikaṇ ca.'
24. So pi vasitvā pakkhaṃ atha tātaṃ bhaṇati : 'dehi me pontiṃ ghaṭikaṇ ca mallakaṇ ca, puna pi bhikkhaṃ carissāmi.'
25. Atha naṃ bhaṇati tāto amhā sabbo ca me nātigaṇavaggo : 'kiṃ te na kirati idha, bhaṇa khippaṃ yaṃ te karihi.'
26. Evaṃ bhaṇito bhaṇati : 'yadi me attā sakkoti, alaṃ mayhaṃ ; Isidāsiyā na vacchaṃ ekaghaṇe 'haṃ saha vatthum.'
27. Visajjito gato so, ahaṃ pi ekākinī vicintemi : 'āpucchitūna gacchaṃ marituye pabbajissaṃ vā.'
28. Atha ayyā Jinadattā āgacchi gocarāya caramānā tātakulaṃ vinayadharī bahussutā sīlasampannā.
29. Taṃ disvāna ambhakaṃ utthāyāsaṃ tassā paṇḍāpayiṃ, nisinnāya ca pāde vanditvā bhojanaṃ adāsiṃ.
30. Annena ca pānena ca khajjena ca yaṇ ca tattha sannihitaṃ santappayitvā avacaṃ : 'ayye icchāmi pabbajitum.'
31. Atha maṃ bhaṇati tāto : 'idh' eva puttaka carāhi taṃ dhammaṃ, annena ca pānena ca tappaya samaṇe dvijātī ca.'
32. Ath' āhaṃ bhaṇāmi tātaṃ rodanti añjaliṃ paṇāmetvā : 'pāpaṃ hi mayā pakataṃ, kammaṃ taṃ nijjaressāmi.'



33. Atha mañ bhaṇati tāto : 'pāpuṇa bodhiṇ ca aggadhammañ ca,  
nibbānañ ca labhassu yaṃ sacchikari dvipadaseṭṭho.'
34. Mātāpitu abhivādayitvā sabbañ ca ñātigaṇavaggaṃ  
sattāhaṃ pabbajitā tisso vijjā aphassayiṃ."

## 8. SELECTIONS FROM THE APADĀNA

### (i) *Subhūti*

1. Himavantassa' avidūre Nisabho nāma pabbato  
assamo sukato mayhaṃ paṇṇasālā sumāpitā.
2. Kosiyo nāma nāmena jaṭilo uggaṭāpano  
ekākiko adutiyo vasāmi Nisabhe tadā.
3. Phalaṃ mūlaṃ ca paṇṇaṃ ca na bhuñjāmi ahaṃ tadā,  
pavattapaṇḍupattāhaṃ upajīvāmi tāvade.
4. Nāhaṃ kopemi ājivaṃ cajamāno pi jīvitaṃ,  
ārādhemi sakaṃ cittaṃ, vivajjemi anesaṇaṃ.
5. Rāgupasaṃphitaṃ cittaṃ yadā uppajjate mamaṃ  
sayam 'va paccavekkhāmi, ekaggo naṃ damem' ahaṃ.
6. Evaṃ me viharantassa appamāḍavihārino  
timsavassasahassāni pavane me atikkamuṃ.
7. Appamādarataṃ disvā uttamattthaṃ gavesakaṃ  
Paḍumuttarasambuddho āgañchi mama santikaṃ.
8. Timbarūsakavaṇṇābho appameyyo anūpamo  
rūpenāsadiso Buddho ākāse caṅkamī tadā.
9. Suphullo sālārājā va, vijju va 'bbhaghaṇantare,  
ñāṇenāsadiso Buddho ākāse caṅkamī tadā.
10. Siharājā va 'sambhūto, gajarājā va dappito,  
lāsito vyaggharājā va ākāse caṅkamī tadā.
11. Siṅginikkhasuvannābho khadiraṅgārasannibho  
maṇi yathā jotiraso, ākāse caṅkamī tadā.
12. Visuddhakelāsannibho, puṇṇamāse ca candima,  
majjhantiko va suriyo, ākāse caṅkamī tadā.
13. Disvā nabhe caṅkamantaṃ evaṃ cintes' ahaṃ tadā :  
"Devo nu kho ayaṃ satto udāhu manujo ayaṃ?



14. Na me suto vā diṭṭho vā mahiyā ediso naro,  
apī mantapadam atthi, ayaṃ satthū bhavissati."
15. Evāhaṃ cintayitvāna sakaṃ cittaṃ pasādayiṃ,  
nānāpupphaṇ ca gandhaṇ ca sannipātetv' ah aṃ tadā
16. Pupphāsanam paññāpetvā sādhu-cittaṃ manoramam  
nara-sārathīnaṃ aggaṃ idaṃ vacanam abravim :
17. "Idam me āsanam vira paññattaṃ tav' anucchavam  
hāsayanto mamaṃ cittaṃ nisīda kusumāsane."
18. Nisīdi tattha bhagavā asambhūto va kesari  
sattarattindivam Buddho pavare kusumāsane.
19. Namassamāno atthāsīm sattarattindivam aham ;  
vuṭṭhahitvā samādhimbhā satthā loka anuttaro
20. Mama kammaṃ pakittento idaṃ vacanam abravi :  
"Bhāvehi Buddhānussatiṃ bhāvanānaṃ anuttaraṃ ;
21. Imaṃ satim bhāvayitvā pūrayissasi mānasam,  
timsakappasahassāni devaloke ramissasi.
22. Asītikkhattum devindo devarajjam karissasi,  
sahassakkhattum cakkavatti rājā ratthe bhavissasi.
23. Paḍesarajjam vipulam gaṇanāto asaṅkhiyam  
anubhossasi taṃ sabbaṃ Buddhānussatiyā phalam.
24. Bhavābhava saṃsaranto mahābbhogam labhissasi.  
bhoge te ūnatā n' atthi Buddhānussatiyā phalam.
25. Kappasatasahassamhi Okkākakulasambhavo  
Gotamo nāma nāmena satthā loka bhavissati.
26. Asītikotiṃ chaḍḍetvā dāse kammakare bahū  
Gotamassa bhagavato sāsane pabbajissasi.
27. Ārādhayitvā sambuddham Gotamaṃ Sākyapuṅgavam  
Subhūti nāma nāmena hessasi satthu sāvako.
28. Bhikkhusaṅghe nisīditvā dakkhiṇeyyagaṇamhi taṃ  
tathāraṇavihāre ca dvīsu aggaṃ ṭhapessati."
29. Idaṃ vatvāna sambuddho jala-juttamanāyako  
nabham abbhuggamī viro hamsarājā va ambare.
30. Sāsito lokanāthena namassitvā Tathāgataṃ  
sadā bhāvesiṃ mudito Buddhānussatiṃ uttamaṃ.



31. Tena kammaṇa sukatena cetanāpaṇidhīhi ca  
jahitvā mānuṣaṃ dehaṃ Tāvatisaṃ agaṇich' ahaṃ.
32. Asītikkhattum devindo devarajjaṃ akārayiṃ,  
sahasakkhattum rājā ca cakkavattī ahoṣ' ahaṃ.
33. Padesarajjaṃ vipulaṃ gaṇanāto asaṅkhiyaṃ  
anubhomi susampattiṃ Buddhānussatiyā phalaṃ.
34. Bhavābhave saṃsaranto mahābhogaṃ labhāmi' ahaṃ,  
bhoge me ūnatā n' atthi, Buddhānussatiyā phalaṃ.
35. Satasahas' ito kappe yaṃ kammaṃ akarīṃ tadā,  
duggatiṃ nābhijānāmi, Buddhānussatiyā phalaṃ.
36. Paṭisambhidā catasso vimokhā pi ca atth' ime  
chalabhiññā sacchikatā, kataṃ Buddhassa sūsaṇaṃ

(ii) *Khemā*

1. Pacchime ca bhava dāni Sāgalāyaṃ puruttame  
rañño Maddassa dhīt' āsiṃ manāpā dayitā piyā.
2. Saha me jātamataraṃhi khemaṃ tamhi pure ahū.  
tato Khemā ti nāmaṃ me guṇikaṃ udapajjatha.
3. Yadā 'haṃ yobbaṇaṃ pattā rūpavantāvibhūsitā,  
tadā adāsi maṃ tato Bimbisārassa rājino.
4. Bimbisāro tadā rājā maṃ anuggahabuddhiyā  
vaṇṇayitvā Veluvanaṃ gāyake pāpayi mamaṃ :
5. "Rammaṃ Veluvanaṃ yena na diṭṭhaṃ Sugatālayaṃ  
na tena Nandaṃ diṭṭhaṃ iti maññemahe mayaṃ;
6. Yena Veluvanaṃ diṭṭhaṃ naraṇandanandananaṃ  
sudiṭṭhaṃ Nandaṃ tena amarindasunandaṃ."
7. Taṃ sutvā vanasamiddhiṃ mama sotāṃ manobaraṃ  
daṭṭhukāmaṃ tam uyyānaṃ rañño ārocayiṃ tadā.
8. Mahatā parivārena tadā maṃ so mahīpati  
saṃpāpesi tam uyyānaṃ dassanāya samussukaṃ.
9. Yadā ca piṇḍāya muni Giribbaja-puruttamaṃ  
paviṭṭho 'haṃ tadā yeva vanaṃ daṭṭhūṃ upāgamiṃ.
10. Tadā taṃ phullapavanaṃ nānābhamarakūjitaṃ  
kokilāgītasamphitaṃ mayūragaṇa-naccitaṃ



11. Appasaddam anākiṇṇam nānācaṅkama-bhūsitam  
kuṭimandapasāṇkiṇṇam yogīvara-virājitam
12. Vicarantī amaññissam saphalam nayanam mama.  
Tatthāpi taruṇam bhikkhum yuttam disvā vicintayim :
13. "Idise pavane ramme t̥hito 'yam navayobbane  
vasantam iva kantena rūpena susamanvito
14. Nisinno rukkhamūlambī muṇḍo saṅghātipāruto  
j̥hāyate vat' ayam bhikkhu hitvā visayajam ratim.
15. Nann nāma gahat̥thēna kāmam bhutvā yathāsukham  
pacchī j̥ṇṇena dhammo 'yam caritabbo subhaddako."
16. Suññakan ti viditvāna gandhageham Jinālayam,  
upetvā Jinam addakkhim udayantam va bhākaram.
17. Ekakam sukham āsīnam vijamānam varit̥thiyā  
disvān' evam vicintesim : "nāyam lūkho narāsabho?"
18. Sā kaṇṇā kanakābhāsā padumānana locanā  
bimboṭṭhī kundāḍasanā manonetta-rasāyanā
19. Hemadolā va savanā kalasākāra-sutthani  
vedimajjhā varassopi rammoru cārubbhūsanā
20. Rattamsaka-susamvitā nīlā mat̥ṭha-nivāsanā  
atappaneyya-rūpena hāsabhāva-samanvitā.
21. Disvā tam evam cintesim : "aho 'yam atirūpinī  
na mayānena nettēna diṭṭhapubbā kudācanam."
22. Tato jarābhūbhūtā sā vivaṇṇā vikatānanā  
sīnadantā setasirā salālā vadanāsuci
23. Sampkhittakaṇṇā setakkhī lambāsubhapa yodharā  
valivītasabbaṅgi sirāvitatadehinī
24. Nataṅgi daṇḍadutiyā uppāsulikatā kisā  
pavedhamānā patitā nissasantī muhum muhum.
25. Tato me āsi samvego abbhuto lomahamsano :  
"dhī-r-atthu rūpam asucim ramante yattha bālīsā."
26. Tadā mahākāruṇiko disvā samviggamānasam  
udaggacitto sumano imā gāthā abhāsatha :
27. "Āturam asucim pūtim passa Kheme samussayam  
uggharantam paggharantam bālānam abhinanditam.



28. Asubhāya cittaṃ bhāvehi ekaggaṃ susamāhitaṃ :  
sati kāyagatā tyatthu, nibbidā-babulā bhava.
29. Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ,  
ajjhataṃ ca bahiddhā ca kāye chandaṃ virājaya.
30. Animittaṃ ca bhāvehi, mānānusayaṃ ujjaha,  
tato mānābhisamayā upasantaṃ carissasi.
31. Ye rāgarattānupatanti soṭaṃ  
sayamkatam makkatako va jālaṃ,  
etaṃ hi chetvāna paribbajanti  
anaṭṭhekkhino kāmasukhaṃ pahāya."
32. Tato kallikacittaṃ maṃ ṇatvāna naraśārathī  
Mahānidānaṃ desesi suttantaṃ vinayāya me.
33. Sotvā suttanta-seṭṭhaṃ taṃ pubbasāṇaṃ anussariṃ,  
tattva ṭhitaṃ 'va haṃ santi dhammacakkhuṃ visodhayiṃ.
34. Tadā paṇamma sirasā katvā ca naṃ padakkhiṇaṃ  
gantvā disvā narapatiṃ imaṃ vacanaṃ abraviṃ :
35. "Aho sammaṃ upāyo te cintito 'yaṃ arindama,  
vaṇḍassanakāmāya diṭṭho nibbanatho muni !
36. Yadi te ruccate rājā sāsane tassa tādino,  
pabbajissāmi rūpe 'haṃ nibbinaṃ munibhāṇinā'."
37. Añjaliṃ paggaheṭvāna tadāha sa mahāpati :  
"anujānāmi te bhadde pabbajjā tava sijjhatu."
38. Pabbajitvā tadā cāhaṃ sattamāse upaṭṭhite  
dīpodayaṇi ca bhedaṇi ca disvā samviggaṃānasā
39. Nibbinnaṃ sabbasaṅkhāre paccayākāra-kovidā  
caturoghe atikkamma arahattaṃ apāpuṇiṃ.
40. Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā,  
nāgi va bandhanaṃ chetvā viharāmi anāsavaṃ.
41. Sāgataṃ vata me āsi mama Buddhassa santike,  
tisso vijjā anuppattā, kataṃ Buddhassa sāsanaṃ.
42. Paṭisambhidā catasso vimokhā pi ca aṭṭh' ime  
chaḷabhiññā sacchikatā, kataṃ Buddhassa sāsanaṃ.

1 - Variant, munibhāṇinā.



## 9. CONQUEST OF CEYLON

[ Mahāvamsa ]

1. Sabbalokahitaṃ katvā patvā santikhaṇaṃ paraṃ  
parinibbāṇamañcamhi nipanno lokanāyako
2. Devatāsaṃnipātambhi mahantambhi mahāmuni  
Sakkaṃ tatra saṃipatṭhaṃ avoca vadataṃ varo :
3. "Vijayo Lālavisaṃyā Sihabāhunarindajo  
eso Laṅkaṃ anupatto sattabhaccasatānugo.
4. Patitṭhissati devinda Laṅkāyaṃ mama sāsanaṃ,  
tasmā saparivāraṃ taṃ rakkha Laṅkaṃ ca sādhukaṃ."
5. Tathāgatassa devindo vaco sutvā vasādaro  
devass' Uppalavaṇṇassa Laṅkāraṅkhaṃ samappaya.
6. Sakkena vuttamatto so Laṅkaṃ āgamaṃ sajjukaṃ  
paribbājakavesena rukkhamaṇi upāvisi.
7. Vijayappamukhā sabbe taṃ upecca apucchisun :  
"ayaṃ bho ko nu dīpo?" ti. "Laṅkādīpo" ti so 'bravi,
8. "Na santi manujā ettha na ca hessati vo bhayaṃ."  
Iti vatvā kuṇḍikāya te jalena nisiñciya
9. Suttaṃ ca tesaṃ hatthesu laggetvā nabhasāgamā.  
Dasseṣi soṇirūpena paricārīkayakkhiṇi.
10. Eko taṃ vāriyanto pi rājaputtana anvagā ;  
"gāmaṃhi vijjamānaṃhi bhavanti sunakhā" iti.
11. Tassā ca sāmini tattha Kuvassa nāma yakkhini  
nisīdi rukkhamaṇi kantanti tāpasī viya.
12. Disvāna so pokkharāṇiṃ nisinnaṃ taṃ ca tāpasin  
tattha nhātvā pivitvā ca ādāya ca muḍāliyo
13. Vāriṃ ca pokkhareh' eva vutṭhāsi. Sā taṃ abravi :  
"bhakkho 'si mama, tiṭṭhā" ti ; atṭhā baddho va so naro.
14. Parittasuttatejēna bhakkhetuṃ sā na sakkuṇi,  
yāciyanto pi taṃ suttaṃ nādā yakkhiniyā naro.
15. Taṃ gahetvā suruḍḍāyaṃ ravantaṃ yakkhini khipi.  
Evaṃ ekekaso tattha khipi satta satāni ca.

16. Anāyantesu sabbesu Vijayo bhayasaṅkito  
naddhapañcāyudho gantvā disvā pokkharāṇiṃ subhaṃ
17. Apassaṃ uttīṇapadaṃ, passaṃ taṃ c'eva tāpasīṃ  
"imāya khalu bhaccā me gahitā nū" ti cintiya
18. "Kiṃ na passasi bhacce me bhoti tvaṃ?" iti āha taṃ.  
"Kiṃ rājaputta bhaccehi? Piva nhāyā" ti āha sā.
19. "Yakkhiṇī tāva, jānāti mama jātiṃ" ti nicchito  
sīghaṃ saṇāmaṃ sāvetvā dhanuṃ saṃdhāy' upāgato.
20. Yakkhiṃ ādāya gīvāya nārācavalayena so  
vāmabhatthena kesesu gahetvā dakkhiṇena tu
21. Ukkhipitvā asīṃ āha : "bhacce me dehi dāsi, taṃ  
māremī" ti. Bhayaṭṭā sā jīvitam yāci yakkhiṇ' :
22. "Jīvitam dehi me sāmī, rajjaṃ dasāmi te ahaṃ,  
karissāmi' itthikiccaṃ ca kiccaṃ c'aññaṃ yathicchitaṃ."
23. Adubbhatthāya sapathaṃ so taṃ yakkhiṃ akārayi.  
"Ānehi bhacce sīghaṃ" ti vuttamattā va sānayaī.
24. "Ime chātā" ti vuttā sā taṇḍulādīni niddisi  
bhakkhitānaṃ vāṇijānaṃ nāvattānaṃ vividhaṃ babuṃ.
25. Bhaccā te sādhayitvāna bhattāni vyañjanāni ca  
rājaputtaṃ bhojayitvā sabbe cāpi abhuñjisuṃ.
26. Dāpitaṃ Vijayen' aggaṃ yakkhī bhuñjiya piṇḍā  
soḷasavassikaṃ rūpaṃ māpa itvā manoharaṃ
27. Rājaputtaṃ upāgañchi sabhābharaṇabhūsitā,  
māpesi rukkhamaḷasmaṇi sayanaṃ ca mahārahaṃ.
28. Rattiṃ turīyasaddaṃ ca sutvā gītaravaṃ ca so  
apucchi saha semānaṃ "kiṃ saddo?" iti yakkhiṇiṃ.
29. "Rajjaṃ ca sāmīno deyyaṃ sabbe yakkhā ca ghātiyā,  
manussāvāsakāraṇā yakkhā maṃ ghātayanti hi"—
30. Iti cintiya yakkhī sū abravi rājanandaṇaṃ :  
"Sirīsavatthu nāmetaṃ sāmī yakkhapuraṃ idha,
31. Tattva jeṭṭhassa yakkhassa Laṅkānagaravāsīni  
kumārīkā idhānītā, tessā mātā ca āgatā,
32. Āvāhamaṅgale tattha sattūhaṃ ussavo mahā  
vattate, tattha saddo 'yaṃ, mahā h' esa samāgamo ;



33. Ajj'eva yakkhe ghātehi, na hi sakkā ito param."  
So āhā : "dissamāne te ghāteṣṣāmi katham aham?"
34. "Tattha saddam karissāmi, tena saddena ghātaya,  
āyudham me 'nubhāvena tesam kāye patissati."
35. Tassā sutvā tathā katvā sabbayakkhe aghātayi,  
sayam pi laddhaviṇṇayo yakkharājapāsādhanaṃ,
36. Pasādhanehi sesehi tam tam bhaccaṃ pasādhayi,  
Katipāham vasiṭv' ettha Tambapaṇṇim upāgami.
37. Nāvāya bhūmim otiṇṇā Vijayappamukhā tadā  
kilantā pāṇinā bhūmim ālambya nīsīdisuṃ.
38. Tambabhūmirajopbuṭṭho tambapaṇi yato ahu,  
so deso c'eva dīpo ca Tambapaṇṇi tato ahu.
39. Sihabāhunarindo so siham ādinnavā iti  
Sihalo, tena saṃbandhā ete sabbe pi Sihalā.

## 10. PATHAMA-DHAMMASAMGĪTĪ

[ Mahāvamsa ]

1. Pañcanetto Jino pañcacattālīsa samāsamo  
ṭhatvā sabbāni kiccāni katvā lokassa sabbathā,
2. Kusinārāyaṃ yamakasālānaṃ antare vare  
Vesākhapuṇṇamāyaṃ so dīpo lokassa nibbuto.
3. Saṃkhyāpathaṃ atikkantā bhikkhū tattha samāgatā  
khattiyā brāhmaṇā vessā suddā devā tath' eva ca.
4. Satta sataśāhassāni tesu pāmokkhabhikkhavo,  
thero Mahākassapo ca saṃghatthero tadā ahu.
5. Satthu sarīrasārīradhātukiccāni kāriya  
icchanto so mahāthero Satthu Dhammaciraṭṭhitim,
6. Lokanāthe Dasabale sattābaparinibbute  
dubbhāsitaṃ Subhaddassa vuḍḍhassa vacanaṃ saraṃ,
7. Saraṃ oīvaradānaṃ ca samatte ṭhapanam tathā  
saddhammaṭṭhapanatthāya muninānuggahaṃ kataṃ.



8. Kātum saddhammasaṃgītiṃ Sambuddhānumatiṃ satim  
navaṅgasāsanadbare sabbaṅgasamupāgate
9. Bhikkhū pañcasatān' eva mahākhīṇāsava vare  
sammanni eken' ōne tu Ānandattherakāraṇā.
10. Funa Ānandathero pi bhikkhūhi abhiyācito  
sammanni kātum saṃgītiṃ ; sā na sakkā hi taṃ vinā.
11. Sādhukīlanasattāhaṃ sattāhaṃ dhātupūjanam  
iccadḍhamāsam khepetvā sabbalokānukampakā,
12. "Vassam vasantā Rājagahe karissāma Dhammasaṃgaham,  
nāññehi tattha vatthabbam" iti katvāna nicchayam,
13. Sokāturam tattha tattha assāsentā mahājanam,  
Jambudīpamhi te therā vicarivāna cārikam,
14. Āsāḷhasukkapakkhamhi sukkapakkhaṭṭhitatthukā  
upāgamum Rājagaham \*ampannacatupaccayam.
15. Tatth' eva vassūpagatā te Mahākassapādayo  
therā thiraguṇūpetī Sambuddhamatakovidā
16. Vassānam paṭhamam māsam sabhasenāsanesu pi  
kāresum paṭisaṃkhāram vatvānājātasattumo.
17. Vihārapaṭisaṃkhāre niṭṭhite āhu bhūpatim :  
"idāni Dhammasaṃgītiṃ karissāma mayam" iti.
18. "Kattabbam kiṃ?" ti puṭṭhassa "nisajjaṭṭhānam" āhu te.  
Rājā "katthā?" ti pucchitvā vuttaṭṭhānam hi tehi so
19. Sīgham Vebhāraselassa passe kāresi maṇḍapam  
Sattapaṇṇiguhādvāre rammam devasabhopamam.
20. Sabbathā maṇḍayitvā tam attharāpesi tattha so  
bhikkhūnam gaṇanāy' eva anagghattharaṇāni ca.
21. Nissāya dakkhiṇam bhāgam uttarāmukham uttamam  
'therāsanam' supaṇṇattam āsi tattha mahārahama.
22. Tasmim maṇḍapamajjhasmim puratthāmukham uttamam  
'dhammāsanam' supaṇṇattam abosi Sugatārahama.
23. Rājārocesi therānam : "kammam me niṭṭhitam" iti ;  
te therā theram Ānadam ānandakaram abravum :
24. "Sve sannipāto Ānanda, sekhena gamanam tahiṃ  
na yuttam te, sadatthe tvaṃ appamatto tato bhava."



25. Icevaṃ codito therō katvāna viriyaṃ samaṃ  
iriyāpathato muttaṃ arabattaṃ apāpuṇi.
26. Vassānaṃ dutiye māse dutiye divase pana  
rucire maṇḍape tasmīṃ therā sannipatīsu te.
27. Thapetvānandatherassa anucchavikam āsanaṃ  
āsanesu nisīdīsu arahanto yathārahaṃ.
28. Thero 'rahattappattīṃ so ñāpetuṃ tehi nāgamā,  
'kubīṃ Ānandathero?' ti vuccamāne tu kebīci,
29. Nimmujjitvā pathaviyā gantvā jotipathena vā  
nisīdi therō Ānando attano thapitāsane.
30. Upālitherāṃ Vinaye sesa-Dhamme asesake  
Ānandatheraṃ akarūṃ sabbe therā dhuraṃdhare.
31. Mahāthero sakattānaṃ Vinayaṃ pucchitūṃ sayāṃ  
sammān' Upālithero ca vissajjetuṃ tam eva tu.
32. Therāsane nisīditvā Vinayaṃ taṃ apucchi so,  
dhammāsane nisīditvā vissajjesi tam eva so.
33. Vinayaññūnaṃ aggena vissajjitakamena te  
sabbe sajjhāyaṃ akarūṃ Vinayaṃ nayakovidā.
34. Aggaṃ bahussutādīnaṃ kosāraḥkhaṃ mahesīno  
sammānitvāna attānaṃ therō Dhammaṃ apucchi so.
35. Tathā sammānniyattānaṃ dhammāsanagato sayāṃ  
vissajjesi tam Ānandathero Dhammaṃ asesato.
36. Vedehamuninā tena vissajjitakamena te  
sabbe sajjhāyaṃ akarūṃ Dhammaṃ Dhammatthakovidā.
37. Evaṃ sattahi māsehi Dhammasaṃgīti nīṭṭhitā  
sabbalokahitattbhāya sabbalokahitehi sā.

## 11. DUTIYA-DHAMMASAṂGĪTĪ

[Mahāvamsa]

1. Atīte dasame vasse Kālāsokassa rājino  
Sambuddhapaṇinibbāṇā evaṃ vassasataṃ ahu.
2. Tadā Vesāliyā bhikkhū aneke Vajjiputtakā  
siṅgiloṇaṃ dvaṅgulaṃ ca tathā gāmantaram pi ca



3. Āvāsānumatāciṇṇaṃ amathitaṃ jalogi ca  
nisīdanaṃ adasakaṃ jātarūpādikaṃ iti
4. Dasavatthūni dīpesuṃ "kappanti" ti alajjino.  
Taṃ sutvāna Yasatthero caraṃ Vajjisu cārikaṃ
5. Chaḷabhiññābalappatto Kākaṇḍakadijatrajo  
taṃ sametuṃ sa-ussāho tatth' āgami Mahāvanaṃ.
6. Pācīnake ca caturo caturo Pāveyyake pi ca  
ubbāhikāya sammanni bhikkhū taṃvatthusantiyā.
7. Sabbakāmi ca Sālho ca Khujjasobhitanāmako  
Vāsabhagāmiko cāti therā Pācīnakā ime,
8. Revato Sāṇasambhūto Yaso Kākaṇḍakatrajo  
Sumano cāti cattāro therā Pāveyyakā ime,
9. Sametuṃ tāni vatthūni appasaddaṃ anākulam  
agamuṃ Vālikārāmaṃ aṭṭha therā anāsavā.
10. Daharenājiten' ettha paññatte āsane subbe,  
nisīdipsu mahātherā mahāmunimataññuno.
11. Tesu vatthusu ekekaṃ kamato Revato mahā-  
thero theram Sabbakāmiṃ pucchi pucchāsu kovido.
12. Sabbakāmi mahāthero tena puṭṭho 'tha vyākari :  
"sabbāni tāni vatthūni na kappanti ti suttato."
13. Niharitvādhikaraṇaṃ taṃ te tattha yathakkamaṃ  
tath' eva saṃghamaṃ pi pucchāvissajjanaṃ karuṃ.
14. Niggahaṃ pāpabhikkhūnaṃ dasavatthukadīpinam  
tesaṃ dasasahassānaṃ mahātherā akāsu te.
15. Bhikkhū satasahassāni dvādas' āsuṃ samēgatā,  
sabbesaṃ Revatatthero bhikkhūnaṃ pamukho tadā.
16. Tadā so Revatatthero saddhammatṭhitiyā ciraṃ  
kāretuṃ Dhammasaṃgītiṃ sabbabhikkhusamūhato
17. Pabhinnaṭṭhādīñāṇānaṃ Piṭakattayadhāriṇaṃ  
satāni satta bhikkhūnaṃ arahantānaṃ uccini.
18. Te sabbe Vālikārāme Kālāsokena rakkhitā  
Revatattherapāmoḁkhā akarūṃ Dhammasaṃgahaṃ.



19. Pubbe kataṃ tathā eva Dhammaṃ pacchā va bhāsitaṃ  
ādaya nittibapesuṃ taṃ etaṃ māsehi aṭṭhahi.
20. Evaṃ Dutiyasamgītiṃ katvā te pi mahāyasā  
therā dosakkhayaṃ pattā, pattā kālana nibbutiṃ.

## 12. TATIYA-DHAMMASAMGĪTI

[ Mahāvamsa ]

1. Pahīnalābhasakkārā titthiyā lābhakāraṇā  
sayam kāsāyaṃ ādaya vasiṃsu saha bhikkhuhi.
2. Yathāsakaṃ ca te vādaṃ Buddhavādo ti dīpayam,  
yathāsakaṃ ca kiriyaṃ akariṃsu yathāruci.
3. Tato Moggaliputto so thero thiragunodayo  
sāsanabbudam uppannaṃ disvā taṃ atikakkaḷaṃ
4. Tassopasamane kālāṃ dīghadassī apekkhiya  
datvā Mahindatherassa mahābhikkhugaṇaṃ sakaṃ
5. Uddhaṃ Gaṅgāya eko va Ahogaṅgamhi pabbate  
vihāsi sattavassāni vivekaṃ anubrūhaṃ.
6. Titthiyānaṃ bahuttā ca dubbacattā ca bhikkhavo  
tesaṃ kātuṃ na sakkiṃsu dhammena paṭisedhanaṃ.
7. Ten' eva Jambudīpamhi sabbārāmesu bhikkhavo  
satta vassāni nūkaṃsu uposatha-pavāraṇaṃ.
8. Taṃ sutvāna mahārājā Dhammāsoko mahāyaso  
ekaṃ amaccaṃ pesesi Asokārāmaṃ uttamaṃ :
9. "Gantvādhikaraṇaṃ etaṃ vūpasamma uposathaṃ  
kārehi bhikkhusaṃghena mamārāme tuvaṃ" iti.
10. Gantvāna sannipātetvā bhikkhusaṃghaṃ sa dummatai :  
"Uposathaṃ karoṭhā" ti sāvesi rājasāsaṇaṃ.
11. "Uposathaṃ titthiyehi na karoma mayaṃ" iti  
avoca bhikkhusaṃgho taṃ amaccaṃ mūḷhamānaṃ.
12. So 'macco katipayānaṃ therānaṃ paṭipāṭiyā  
acchindi asinā sīsaṃ : "kāremīti uposathaṃ."

13. Rājabhātā Tīssathero tam disvā kiriyaṃ lahuṃ  
gantvāna tassa āsanne āsanamhi nisīdi so.
14. Theraṃ disvā amacco so gantvā rañño nivedayi  
sabbam pavattim ; tam sutvā jātaḍāho mahīpati
15. Sīgham gantvā bhikkhusamgham pucchi ubbiggamānasso :  
“evam katena kammena kassa pāpaṃ siyā?” iti.
16. Tesam apaṇḍitā keci : “pāpaṃ tuyham” ti ; keci tu :  
“ubhinnaṃ cā” ti āhamsu ; “n’ atthi tuyham” ti paṇḍitā.
17. Tam sutvāha mahārājā : “samattho bhikkhu atthi nu  
vimatiṃ me vinodavā kātuṃ sāsanaṃ paggahaṃ?”
18. “Atthi Moggaliputto so Tīssatthero ratthesabha” —  
iccāha samgho rājānaṃ ; rājā tatth’ āsi sādaro.
19. Visuṃ bhikkhusabassena caturo parivārite  
there, naraṃ sabassena amacce caturo tathā
20. Tadahe yeva peseṃ attana vacanena so  
theraṃ ānetuṃ ; etehi tathā vutto sa nāgami.
21. Tam sutvā puṇa atthatttha there ‘macce ca pesayi  
visuṃ sabassapurise ; pubbe viya sa nāgami.
22. Rājā pucchi : “kathaṃ thero āgaccheyya nu kho?” iti,  
bhikkhū āhamsu therassa tassāgamanakāraṇaṃ :
23. “ ‘Hohi bhante upatthanbho kātuṃ sāsanaṃ paggahaṃ’  
iti vutte mahārāja thero ehiti so” iti.
24. Puṇa pi there ‘macce ca rājā soḷasa soḷasa  
visuṃ sabassapurise tathā vatvāna pesayi ;
25. “Thero maballakatte pi nāroḥissati yānakaṃ,  
theraṃ Gaṇḍāya nāvāya ānethā” ti ca abravi.
26. Gantvā te tam tathāvocaṃ, so tam sutvā va utthahi :  
nāvāya theraṃ ānesuṃ, rājā paccuggami tahiṃ.
27. Vasanto tattha sattāhaṃ rājuyyāne manorame  
sikkhāpesi mahīpālaṃ Sambuddhasamayaṃ subhaṃ.
28. Tasmīṃ yeva ca sattāhe duve yakkhe mahīpati  
pesetvā mahiyaṃ bhikkhū asesē sannipātayi.
29. Sattame divase gantvā sakārāmaṃ manoramaṃ  
kāresi bhikkhusamghassa sannipātaṃ asesato.



30. Therena saha ekante nisinnu sāṇi-antare  
ekekalladdhike bhikkhū pakkosivāna santikaṃ,
31. "Kimpvādi Sugato bhante?" iti pucchi mahāpati ;  
te sassatādikam dīṭṭhiṃ vyākaraṃsu yathāsakaṃ.
32. Te micchādīṭṭhike sabbe rājā uppabbajāpayi,  
sabbe satṭhi saḥassāni āsura uppaṇḍajāpitā.
33. Apucchi dhammike bhikkhū : "kimpvādi Sugato?" iti;  
"vibhajjavādi" t' āhamsu. Tam theram pucchi bhūpati :
34. "Vibhajjavadi Sambudhe hoti bhante?" ti ; āha so  
thero : "āmā" ti : Tam sutvā rājā tuṭṭhamano tadā
35. "Saṃgho visodhito yasmā, tasmā saṃgho uposatham  
karotu bhante" iccevaṃ vatvā therassa bhūpati
36. Saṃghassa rakkaṃ datvā nagaraṃ pāvisi subhaṃ.  
Saṃgho samaggo hutvāna tadākāsi uposatham.
37. Thero anekasaṃkhyambhā bhikkhusaṃghā visārade  
chalabhiññe tepiṭake pabhinnaṇaṇisaṃbhide
38. Bhikkhusaḥassaṃ uccini kātuṃ saddhammasaṃghaṃ ;  
tehi Asokārōmamhi akā saddha : masaṃgahaṃ.
39. Mahākassapathero ca Yastthero ca kārayuṃ  
yathā te Dhammasaṃgītuṃ, Tissatthero pi tam tathā.
40. Kathāvatthupparāṇaṃ paravāḍappamaddanaṃ  
abhāsi Tissathere ca tasmiṃ saṃgītimaṇḍale.
41. Evaṃ bhikkhusaḥassaṃ rakkhāyāsokarājino  
ayaṃ navahī māsehi Dhammasaṃgīti nīṭṭhitā.
42. Rañño sattarase vasse dvāsattatisamo isi  
mahāpavāraṇāya so saṃgītiṃ tam saṇḍapayi.

## 13. DESPATCH OF MISSIONARIES

[ Mahāvamsa ]

1. Thero Moggaliputto so Jinasāsanajotako  
niṭṭhāpetvāna saṃgītiṃ pekkhamāno anāgataṃ
2. Sāsanassa paṭiṭṭhānaṃ paccantesu apekkhiya  
pesesi Kattike māse te te there taṃ taṃ.
3. Therāṃ Kasmīragandhāraṃ Majjantikaṃ apesayi,  
apesayi Mahādevattheraṃ Mahisamaṇḍalaṃ.
4. Vanavāsaṃ apesesi therāṃ Rakkhitaṇāmakam,  
tathāparantakaṃ Yonaṃ Dhammarakkhitaṇāmakam.
5. Mahāraṭṭhaṃ Mahādhammarakkhitattheraṇāmakam,  
Mahārakkhitattheraṃ tu Yonalokaṃ apesayi.
6. Pesesi Majjhimaṃ therāṃ Hiṇavātapadesakaṃ,  
Suvāṇṇabhūmiṃ there dve Soṇaṃ Uttaraṃ eva ca.
7. Mahāmahindattheraṃ taṃ therāṃ Itthiyaṃ Uttiyaṃ  
Sambalaṃ Bhaddasālaṃ ca sake saddhivihārike
8. "Laṅkādiṇe manuṇṇaṃhi manuṇṇaṃ Jinasāsaṇaṃ  
paṭiṭṭhāpettha tumhe" ti paṇca there apesayi.
9. Tadā Kasmīragandhāre pakkam sassaṃ mahiddhiko  
Aravālo nāgarājā vassaṃ karakasaṇṇitaṃ
10. Vassāpetvā samuddasmiṃ sabbaṃ khīpati dāruṇo.  
Tatra Majjantikatthero khīpam gantvā vihāyasā
11. Aravāladabe vāripiṭṭhe caṅkamaṇḍādiṇe  
akāsi ; disvā taṃ nāgā ruṭṭhā raṇṇo nivedayam.
12. Nāgarājātha ruṭṭho so vividhā bhīpsikā 'kari :  
vātā mahantā vāyanti, meghe gajjati vassati,
13. Phalantāsaniyo, vijjū niccharanti tato tato,  
mahāruḥā pabbatānaṃ kūṭāni papatanti ca.
14. Virūparūpā nāgā ca bhīpsāpenti samantato,  
sayam dūpati jalati akkosanto anekadhā.
15. Sabbaṃ taṃ iddhiyā thero paṭibāhiya bhīpsanaṃ  
avoca nāgarājaṃ taṃ dassento balam uttamaṃ :



16. "Sadevako pi ce loko āgantvā tāsayeyya maṃ,  
na me paṭibalo assa yaṃ ettha bhayaḥheravaṃ."
17. Taṃ sutvā nimmadassassa therō dhammaṃ adesayi,  
tato saraṇasīlesu nāgarājā paṭiṭṭhaḥi :
18. 'Tath' eva caturāsīti saḥassāni bhujaṅgamā  
Himavante ca gandhabbā yakkhā kumbhaṇḍakā bahū
19. Tadā Kasmīragandhāravāsino manuṃjagatā  
nāgarājassa pūjatthaṃ mantvā therā mahiddhikaṃ
20. Therā evābhivādetvā ekamantaṃ nisīdisuṃ :  
tesaṃ dhammaṃ adesesi therō Āsīvisūpamaṃ
21. Asītiyā saḥassānaṃ dhammābbhisamayo ahu,  
satasahassaṃ purisā pabbajūṃ therasantike.
22. Tato pabbuti Kasmīragandhārā te idāni pi  
āsuṃ kāsūyapajjotā vatthuttayaparāyanā.
23. Gantvā Mahādevathero desaṃ Mahisamaṇḍalaṃ  
Suttantaṃ Devadūtaṃ taṃ kathesi janamaṃjhago.
24. Cattālisa saḥassāni dhammacakkhūṃ visodhayaṃ,  
cattālisa saḥassāni pabbajūṃsu tadantike.
25. Gantvāna Rakkhutatthero Vanavāsāṃ naḥbe ṭhito  
Saṃyuttaṃ Anamataggaṃ kathesi janamaṃjhago.
26. Saṭṭhinarasaḥassānaṃ dhammābbhisamayo ahu,  
sattatīṃsasahassamattā pabbajūṃsu tadantike.
27. Vihārānaṃ pañcasataṃ tasmīṃ dese paṭiṭṭhaḥi,  
paṭiṭṭhāpesi tatth' evaṃ therō so Jinasāsaṃ.
28. Gantvā 'parantakaṃ therō Yonako Dhammarakkhito,  
Aggikkhandhopamaṃ Suttaṃ kathetvā janamaṃjhago,
29. So sattatīṃsasahassāni pañe tattha samāgate  
dhammāmatāṃ apāyesi dhammāddhammesu kovido.
30. Purisānaṃ saḥassa ca itthiyo ca tato 'dhikā  
khattiyānaṃ kulā yeva nikkhamitvāna pabbajūṃ.
31. Mahāratiṭṭhaṃ isi gantvā so Mahādharmmarakkhito  
Mahānāradaḥkassapaṃvhaṃ Jātakaṃ kathayī tahiṃ.
32. Maggaḥphalaṃ pāpuṇiṃsu caturāsīti saḥassakā,  
tesaṃ tu saḥassāni pabbajūṃsu tadantike.



33. Gantvāna Yonavisayaṃ so Mahārakkhito isi  
Kālākārāma-Suttantaṃ kathesi janamajjhago.
34. Pāṇasatasahassāni sahasāni ca sattati  
Maggaphalaṃ pāpuṇṇiṃsu, dasasahasāni pabbajum.
35. Gantvā catūhi therehi desesi Majjhimo isi  
Himavantapadesasiṃṇi Dhammacakkappavattanaṃ.
36. Maggaphalaṃ pāpuṇṇiṃsu asītipāṇakoṭiyo.  
Visum te pañca ratthāni pañca therā pasādayum.
37. Purisā satasahasāni ekekass' eva santike  
pabbajimṇu pasādena Samma-sambuddhasāsane.
38. Saddhiṃ Uttaratherena Soṇatthero mahiddhiko  
Suvannabhūmim agamā. Tasmīṃ tu samaye pana
39. Jāte jāte rājagehe dārake ruddarakkhasi  
samuddato nikkhamitvā bhakkhayitvāna gacchati.
40. Taṃ rakkhasiṃ saparisaṃ parikkhipi samantato;  
"idaṃ imehi laddhaṃ" ti mantvā bhītā palāyi sā.
41. Tassa desassa ārakkhāṃ thapetvāna samantato  
tasmīṃ samāgame therō Brahmajālaṃ adesayi.
42. Saraṇesu ca Sīlesu aṭṭhaṃsu bahavo janā,  
satthiyā tu sahasānaṃ dhammābbhisamayo ahu.
43. Adḍhuddhāni sahasāni pabbajum kuladārakā,  
pabbajimṇu diyaḍḍhaṃ tu sahasaṃ kuladhītarō.

#### 14. ASOKA'S VISIT TO MOHĀBODHI

[ Mahāvamsa ]

1. Mahābodhiṃ ca theriṃ ca ānāpetum mahīpati  
therena vuttavacanaṃ saramāno sake pure
2. Antovassekadivasam nisinno therasantike  
sahāmaccehi mantetvā bhāgineyyaṃ sakam sayam
3. Ariṭṭhanāma-kāmaccaṃ tasmīṃ kamme niyojayaṃ  
mantvā āmantayitvā taṃ idaṃ vacanam abravi :
4. "Tāta sakkhisi gantvā tvaṃ Dhammāeokassa santikaṃ  
Mahābodhiṃ Saṃghamittaṃ theriṃ ānayitum idha?"



5. "Sakkhissāmi ahaṃ deva ānetuṃ tū tato idha,  
idhāgato pabbajitūṃ sace lacchāmi mānada."
6. "Evam hotū" ti vatvāna rājā tam tattha pesayī,  
so therassa ca rañño ca sāsanaṃ gayha vandiya,
7. Assayujasukkapakkhe nikkhanto dutiye 'hani  
so 'nuyutto Jambukole nāvam āruya paṭṭane,
8. Mahodadhiṃ taritvāna therādhiṭṭhānayogato  
nikkbantadivase yeva rammaṃ Pupphapuraṃ gato.
9. Bhāgineyyo Mahāriṭṭho Dhammāṅkassa rājino  
appetvā rājasampdesaṃ therasampdesaṃ abravī :
10. "Bhātujāyā sahāyassa rañño te rājakuñjara  
ākaṅkhamānā pabbajjaṃ niccaṃ vaseti sampyatā;
11. Saṃghamittaṃ bhikkhuṃ tam pabbājetuṃ visajjaya,  
taya saddhiṃ Mahābodhi-dakkhināsākhā eva ca."
12. Theriyā ca tam ev' atthaṃ abravī therabhāsitaṃ;  
gantvā pitusamīpaṃ sā therī theramatāṃ bravi.
13. Āha rājā : "tuvaṃ amma apassanto kathaṃ ahaṃ  
sokaṃ vinodayissāmi puttānattavīyogajāṃ?"
14. Āha sā : "me mahārāja bhātuno vacanaṃ garu,  
pabbājaniyā ca bahū, gantabbā tattha tena me."
15. "Satthaghātaṃ anarahā Mahābodhi-mahīruhā,  
kathaṃ nu sākhaṃ gaṇhissāṃ?" iti rājā vicintayī.
16. Amaccassa Mahādevanāmakassa matena so  
bhikkhusaṃghaṃ nimantetvā bhojetvā pucchi bhūpati :
17. "Bhante Laṅkaṃ Mahābodhi pesetabbā nu kho?" iti.  
Thero Moggaliputto so "pesetabbā" ti bhāsiya,
18. Kataṃ mahā-adhiṭṭhāna pañcakarṃ Pañcacakkhunā  
abhāsi rañño, tam sutvā tussitvā dharaṇīpati
19. Sattayojanikaṃ maggaṃ so Mahābodhigāmināṃ  
sodhāpetvāna sakkaccaṃ bhūsaṃpesī anekadhā;
20. Sattayojanadīghāya vitthatāya tiyojanaṃ  
senāya caturaṅginiyā mahābhikkhugaṇeṇa ca
21. Upāgamaṃ Mahābodhiṃ nānālaṅkārabhūsitāṃ  
nānāratanavicittāṃ vividhadhajamālīniṃ



22. Nānākusumasaṅkiṇṇaṃ nānāturiyaghoṣitaṃ  
parivārayitvā senāya parikkhiṇṇa sāṇiyā
23. Mahātherasaḥassena pamukhena mahāgaṇe  
raññaṃ pattābhisekānaṃ saḥassenādhikena ca
24. Parivārayitvā attānaṃ Mahābodhiṃ ca sādhukaṃ  
ullokayi Mahābodhiṃ paggaḥetvāna añjaliṃ.
25. Abhisiñci Mahābodhiṃ mahārajjena bhūpati :  
pupphādīhi Mahābodhiṃ pūjetvā, tipadakkhiṇaṃ  
katvā atthasu thānesu vanditvāna katañjali,
26. Ādiyitvāna sovaṇṇatulikāya manosiḷaṃ  
lekhaṃ datvāna sākāya saccakiriyaṃ akā iti :
27. "Laṅkādiṇaṃ yadi ito gantabbaṃ Urubodhiyā,  
nibbematiko Buddhassa sāsanamhi sace ahaṃ,
28. Sayaṃ yeva Mahābodhisākhā 'yaṃ dakkhiṇā subhā  
chijjitvāna patitthātu idha hemkaṭṭhake."
29. Lekhāthāne Mahābodhi chijjitvā sayam eva sū  
gandhakaddamapūrassa kaṭṭhassopari tthutā.
30. Pāṇhūrehi nekehi tehi so piṇṇito puna  
mahārājā Mahābodhiṃ mahārajjena pūjayi.
31. Mahābodhiṃ mahārajje abhisiñciya pūjayaṃ  
nanāpūjāhi sattāhaṃ puna tatth'eva so vasi.
32. Assayujasukkapakkhe paṇṇarasa-uposathe  
aggahesi Mahābodhiṃ, dvisattāhacceye tato
33. Assayujakālapakkhe cātuddasa-uposathe  
rathe subhe thapetvāna Mahābodhiṃ rathesabho
34. Pūjayaṃ taṃ dīnaṃ yeva upanetvā sakaṃ puraṃ  
alaṅkaritvā bahu bhā kāretvā maṇḍapaṃ subhaṃ
35. Kattikasukkapakkhassa dīne pātipade tahiṃ  
Mahābodhiṃ mahāsūlamūle pācinake subhe
36. Thapāpetvāna kāresi pūjā nekā dīne dīne.  
Gāhato sattarasame divase tu navaṇkurā
37. Sakaṃ yeva ajāyimsu tassā : tena narādhīpo  
tutthacitto Mahābodhiṃ puna rajjena pūjayi.



## 15. SELECTIONS FROM THE UDĀNA

1. Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa,  
ath' assa kaṅkhā vapayanti sabbā  
yato pajānāti sahetudhammaṃ.
2. Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa,  
ath' assa kaṅkhā vapayanti sabbā,  
yato khayaṃ paccayānaṃ avedī.
3. Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa,  
vidhūpayam tiṭṭhati Māra-senaṃ  
suriyo va obhāsayam antalikkhe.
4. Yo brāhmaṇo bāhita-pāpadhammo  
Vedantagū vusita-brahmacariyo  
dhammena so Brahmavādīṃ vadeyya  
yass' ussādā n' atthi kuhiñci loke.
5. Na udakena sucī hoti, bahvettha nhāyati jano,  
yamhi saccaṃ ca dhammo ca so sucī so ca brāhmaṇo.
6. Sukho viveko tuṭṭhassa sutadhammassa passato,  
abyāpajjhaṃ sukhaṃ loke paṇabhūtesu saṇyamo.
7. Sabbaṃ paravasam dukkhaṃ, sabbaṃ issariyaṃ sukhaṃ,  
sādhāraṇe vihaññanti, yogā hi duratikkamā.
8. Yass' antarato na santi kopā,  
iti bhavābhavataṃ ca vitivatto,  
taṃ vigata-bhayaṃ sukhaṃ asokaṃ  
devā nānubhavanti dassanāya.
9. Yassa jito kāmakaṇṭako  
akkoso ca vadho ca bandhanaṃ ca,  
pabbato viya so tūto anejo,  
sukhadukkhesu na vedhati sa bhikkhu.
10. Yamhi na māyā vasati na māno,  
yo vitālobho amamo nirāso  
panunna kodho abhinibbutatto  
so brāhmaṇo so samaṇo sa bhikkhu.



11. Anupavādo anupaghāto pātimokkhe ca sampvaro,  
mattaññutā ca bhattasmiṃ pantañ ca sayanāsanaṃ,  
adhicitte ca āyogo, etaṃ Buddhāna sāsanaṃ.
12. Abhūtavādī nirayaṃ upeti,  
yo vāpi katvā 'na karomi' cāha :  
ubho pi te pecca samā bhavanti  
nihilakammā manujā parattha.
13. Tudanti vācāya janā asaññatā  
sarehi saṅgāmagataṃ va kuñjaraṃ  
sutvāna vākyaṃ pharusatṃ udīritatṃ  
adhivāsaye bhikkhu aduṭṭhacitto.
14. Uccinna-bhavataṇhasa santacittassa bhikkhuno  
vikkhīṇo jāti-samsāro n' atthi tassa punabbhavo.
15. Sabbā disā anuparigamīna cetasā  
n' ev' ajjhagā piyatarā attanā kvaci,  
evam piyo puthu attā paresaṃ,  
tasmā na himse param attakāmo.
16. Ye keci bhūtā, bhavissanti ye vā,  
sabbe gamissanti palāya dehaṃ,  
taṃ sabbaṃ jānīṃ kusalo veditvā  
ātāpiyo brahmacariyaṃ careyya.
17. Yā kāci kaṅkhā idha vā huraṃ vā,  
sakavediyā vā paravediyā vā,  
jhāyino tā pajahanti sabbā  
ātāpino brahmacariyaṃ carantā.
18. Upātīdhāvanti na sāram enti,  
navaṃ navaṃ bandhanaṃ brūhayanti,  
patanti pajjotam-ivādhipātā  
dīṭṭhe sute itih' eke nivīṭṭhā.
19. Obhāsati tāva so kimi  
yāva na unnamati pabhaṅkaro,  
virocanaṃhi uggate  
hatappabho hoti na cāpi bhāsati.



20. Yassa mūlaṃ chamā n' atthi paṇṇā n' atthi kuto latā,  
taṃ dhīraṃ bandhanā muttaṃ ko taṃ ninditum arabati ;  
devā pi naṃ pasamsanti, Brahmunā pi pasamsito.
21. Ye taranti añṇavaṃ saraṃ  
setuṃ katvāna visajja pallāṇi,  
kollaṃ hi jano pabandhati,  
tiṇṇā medhāvino janā.
22. Abhedī kāyo, nirodhi saññā,  
vedanā vitiralipsu sabbā,  
vūpasamipsu saṅkharā  
viññāpaṃ attham āgamā.
23. Ayoghana-hatass' eva jalato jātavedaso  
anupubbūpasantassa yathā na nāyate gati,  
evaṃ sammā vimuttānaṃ kāma-bandhogha-tārinaṃ  
paññāpetuṃ gati n' atthi pattānaṃ acalaṃ sukhaṃ.



## NOTES

### PROSE

1. *SACCAMKIRA-JĀTAKA* [Vol. I, No. 73].—This and the next Jātaka story relate to two of the previous existences of prince Siddhattha, the prospective Buddha and serve as a prelude to the pieces commencing with *Devatā-Āyācana* (No. 8 of the present selections). They illustrate the perfect exercise by the Bodhisatta of two of the ten essential qualities (*dasa pāramīyo*) which pave the way for Buddhahood. The *Pāramis* are *dāna* (alms-giving), *sīla* (morality), *nekkhamma* (abnegation of the world and self), *paññā* (wisdom), *virīya* (energy), *khanti* (patience), *sacca* (truth), *adhiṭṭhāna* (resolution), *mettā* or *mettā* (kindness) and *upekkhā* or *upekkhā* (resignation). Each of these virtues is exercised by a Bodhisatta in three degrees: ordinary, inferior, and unlimited—e.g., *dāna-pārami*, *dāna-upapārami*, *dāna-paramattha-pārami*, and so on with *sīla* and the rest, making thirty in all. The present story may serve as an illustration of *khanti-pārami*, perfection or supreme exercise of suffering, even as the next one can be taken as an illustration of *mettā-pārami*, supreme exercise of friendliness.—*Kaṭṭhavipalāvitam* (p. 4, l. 37) has a variant *kaṭṭham nipalāvitam*, which the scholiast explains as “nadiyā vuyhamānaṃ sukkhadāruṃ nipalāvitam uttāretvā thale ṭhapitam”.

It is noteworthy that this Jātaka, unlike the next piece, is named after the first two words (*saccam kira*) of the gāthā occurring in it, which shows that the verse itself originally comprised the whole story of the Jātaka,—the prose account coming later to serve as its commentary. The story has its counterpart in a tale of the *Gesta Romanorum* (No. 119), where we read of a person, who had rescued a prince, a lion, an ape and a serpent from a well, receiving in return mortal wounds for the services rendered to the prince and wealth from the animals saved by him. Cf. also *Jātaka* Nos. 482 and 516; Benfey's *Pañcatantra*, I, pp. 193ff; and *Kathāsaritsāgara*, XLV, pp. 65ff.

2. *TILAMUTTHI-JĀTAKA* [Vol. II, No. 252].—This Jātaka offers an illustration of the Bodhisatta's supreme exercise of *mettā*. We have also a glimpse here of the system of education prevalent in ancient India. Takkaśilā (Sk. *Takṣaśilā*, modern Taxila) was reputed, from even before the time of Buddha, as a great seat of learning, to which resorted



the rich and the poor alike. The scholars who paid fees (*ācariyabhāga-dāyaka*) were treated like the eldest sons in the teacher's house, where their schooling commenced on 'a light and lucky day' (*sallahukena nakkhattena*); but those who were too poor to do so, had to live as resident-pupils (*dhammanterāsikā*) and attend on their teacher by day and learn of him at night. Another point of interest is that kings of former times, though there might be famous teachers living in their own city, often used to send their sons to distant countries to complete their education, particularly with this end in view that they might learn to quell their pride and arrogance, and endure heat or cold, and be acquainted with the ways of the world.

3. DEVATĀ-ĀYĀCANA [Nidānakathā].—The piece is from the Nidānakathā, the introductory chapter of the Jātaka Commentary. It contains the episode of the supplication of the devatās to the Bodhisatta, then a dweller of the Tusita heaven, for birth on earth. That the time was opportune for the happy advent is explained in terms of *halāhala* (p. 8, l. 6), 'commotion', which is said to be threefold: *Kappa-halāhala*, commotion at the impending termination of the world-system; *Buddha-halāhala*, commotion on the eve of the advent of a Buddha; and *Cakkavatti-halāhala*, commotion forestalling the rise of a king to the eminence of an overlord. The sense of *halāhala* is the same as that of *kolāhala*; the term signifies 'a great hue and cry' of the multitude, the natural outburst of an agitated mood. Such an impatient mood prevails when a long-awaited event, happy or calamitous, is about to happen.—*Pañca-mahāvīlokanam* (p. 8, l. 20) means 'five preliminary observations' which a Bodhisatta makes before giving his word for advent to the world of men; the observations are with regard to the suitability of (i) the age (*hāla*), (ii) the continent (*dīpa*), (iii) the tract (*desa*), (iv) the family, *i.e.*, the status of the father (*kula*) and (v) the genotrix, *i.e.*, the purity of the mother (*janetti*). This circumspection on the part of the Bodhisatta affords us the standard whereby to judge and appreciate his life and attainments. *Majjhima-desa*, Midland or Middle Country, of which the boundaries are specified in the text (p. 8, ll. 27 ff.), was a civilized tract of land fit for the advent of the Bodhisatta. The river *Salalavati* and the town *Setakaṇṇika* are not as yet satisfactorily identified. *Thūṇa* (Sk. *Sthūṇa*) was a Brahmin village not far from Allahabad (*Prayāga*). *Usiraddhaja* seems to be the same mountain as *Puṇḍrakakṣa*, which abuts on *Puṇḍravardhana* (modern *Varendra*) and which the *Divyāvadāna*, in describing the Middle Country, mentions in lieu of *Kaṇṇakāla*.

The episode forms the subject of illustration in Buddhist sculpture, notably in one of the Bharhut reliefs.

4. BIRTH OF PRINCE SIDDHATTHA [Nidānakathā].—This piece from the Nidānakathā contains a legendary description of the birth of prince Siddhattha with elements of fact and imagination welded together. Those of fact are as follows: the conception took place under the Uttarāsālha asterism, which in those days marked the beginning of the official year, attended with popular festivities formally proclaimed by the king (cf. *Asāhi-nak-khattam ghuttham aho*); the rituals performed in connection with the conception were all Brahmanical; the labour-pain (*kammaja-vāṭā*) began when queen Māyā in a palanquin had just arrived at the garden of Lumbinī on the bank of the river Rohinī, which divided Kapilavattu from the neighbouring Sakyan territory, called Devadaha. It appears that even royal ladies preferred paternal homestead for confinement. Seven days after a painful delivery, queen Māyā died. The elements of imagination are as follows: the conception took place by dream-suggestion and in character it was a divine descent from heaven, poetically conceived as a picture of an elephant-shaped white cloud descending on the earth; the babe was saved as though by a miracle, the benevolent 'high spirits' acting as his protectors; immediately after his birth, the babe walked seven steps and proclaimed his own greatness; the conception was immaculate and the way of the babe was super-human. All these formed a favourite subject for artistic representation and poetical description.

The garden of Lumbinī was visited by king Asoka (3rd century, B.C.), who honoured it as the most sacred spot because of Buddha's birth here, and marked it out with a stone pillar set up as a permanent memorial. The name of Yasodharā destined to be the wife of Siddhattha does not occur here. She is referred to by the name of her son as *Rāhula-mātā*. The teknonymy suggests that it was a dignified way of denoting the mother. Cf. *Tivāla-mātu* ('of Tivāla's mother'), an appellation of Asoka's second queen, 'Kāluvākī'. Read Asoka's Edict on his queen's donations.

5. PREDICTION OF KĀLADEVALA [Nidānakathā].—The piece has an air of romance about it. The sage Kāladevala, otherwise known as Asita, was the family guru of Suddhodana. While jubilations were going on over the Nativity, the sage got an indication from the devatās themselves about the prospective enlightenment of the prince and he hurried to the palace of Suddhodana to see the divine babe. The romance lies in the grand old man, before whose eyes the world grew dark, welcoming and bowing down



to the child, before whose eyes the world opened bright. Asita is elsewhere mentioned as the maternal uncle of Nālaka and the teacher of five Brahmin youths (later known as *Pañcavaggiyā*) who at his instance followed in the footsteps of Siddhattha when the latter became an ascetic.—An earlier but highly poetical account of the episode is to be found in the introductory verses of the *Nālaka-Sutta* [Suttanipāta]. This episode, too, became a favourite theme for artistic representation.

6. THE FOUR OMENS [Nidānakathā].—This piece from the Nidānakathā takes up the thread of Siddhattha's story from his sixteenth year and leads up to the twenty-ninth, a period of thirteen or fourteen years during which Suddhodana took all precautions against his son's chancing upon any of the four sights which, according to the astrologers' prediction, might impel him to renounce the world. These sights are technically called *cattāri pubbanimittāni*, 'the four omens'. *Nimitta* means a sign serving as a cause of reflection, a thought-inducing symbol. The first three of the *pubbanimittas* related to the sign of decay-and-decrepitude, of disease and of death, while the fourth to the sign of renunciation. Thus, the first three were suggestive of the problem of misery and the fourth was indicative of the means of escape therefrom. Hence the interest of the legend, which seeks to represent incidents in the life of Siddhattha as preparing the way for the doctrines which he as Buddha later promulgated. According to the *Dighabhāṣakas*, Siddhattha encountered all the four sights on one and the same day. The *Dighabhāṣakas* (p. 14, l. 15) were a school of canon-reciters who based their opinion on the authority of the *Dīgha-Nikāya*.

7. MAHĀBHINIKKHAMANA [Nidānakathā].—Here is the sequel, presenting a description of the return of prince Siddhattha from the pleasure-garden. The drive to the garden was a pompous royal procession. There is reference here to professional bards and chanters (*sūta-māgadha-bandakā*), whose business it was to proclaim the glory of kings and princes on occasions of processional march. Siddhattha was in an agitated and pensive mood, which made him view even the birth of a son as a hindrance (*rāhulo jāto, bandhanam jātam*). This mood was equally responsible for his utter indifference to the charming musical performance given by a party of dancing girls in the palace. The chamber in which the performers fell asleep in indecent disorder appeared to him as a veritable charnel ground littered with rotting corpses.

8. PABBAJĀ [Nidānakathā].—Chronologically, the account of *Pabbajjā* ('formal initiation into asceticism') comes after that of *Mahābhini-*

*khamaya* ('Great Renunciation'). Prince Siddhattha did not receive initiation at the hands of any *guru*. It was a very simple form devised by himself. He cut off his hair-locks with his own hands by means of a sword and equipped himself with the eight requisites of a recluse (*aṭṭha-samāgā-parikkhārā*) offered by the great angel Ghaṭikāra. This initiation took place on the farther bank of the river Anomā, which was situated at a distance of 30 yojanas (about 250 miles) from Kapilavatthu. The spot, it is said, was reached by a night's horse-ride, crossing the boundaries of three separate kingdoms (*tiṇi rājāni atikkamma*), which are probably the kingdoms of Kapilavatthu and those of the Mallas of Kusinārā and Pāvā. There was a mango grove called Anūpiya near by [see next piece]. The Anomā and Anūpiya are said to have been equidistant from Kapilavatthu and Rājagaha. —*Arahaddhaja* (p. 17, l. 17) means the symbol or external mark of an Arhat ('holy man'). The text uses it as a synonym of *uttama-pabbajjā-veśa* ('excellent ascetic garb').

9. ARRIVAL AT RĀJAGAHA [Nidānakathā].—Bimbisāra was the then reigning king of Magadha with his capital at Rājagaha. The city of Rājagaha was surrounded by five sacred hills, Paṇḍava, Vebhāra, Vepulla, Gijjhakūṭa and Isigili [see *Isigili-Sutta*, Majjhima N., III, 68]. Ālāra Kālāma and Uddaka Rāmaputta (p. 18 l. 20) were the two teachers from whom Siddhattha learnt the psychic process of attaining to the eight states of Trance (*aṭṭha-samāpattiyo*). Ālāra was the personal name of the first teacher and Kālāma was his clan name. Similarly, the second teacher was known by the personal name of Uddaka and by the clan name of Rāmaputta. Probably both of them were Kṣatriya teachers. *Uruvelā* (p. 10, l. 24), now famous as Mahābodhi or Bodhi-Gayā, is the sandy tract on the banks of the river Nerañjarā.

10. SIX YEARS OF ASCETICISM [Nidānakathā].—The piece contains a vivid account of six years of austerity (*dukkhara-kārikā*) practised by Siddhattha at Uruvelā. He took recourse to this rigorous practice, because it was then believed to be the tried mode of attaining to Bodhi (*bodhāya maggo*), but abandoned it when he found it useless.

11. SUJĀTĀ'S OFFERING [Nidānakathā].—The charming episode of Sujātā's offering of rice-milk sweetened with honey (*madhu-pāyāsa*) is important as suggesting a turning-point in the ascetic career of Siddhattha. The rice-milk offered by Sujātā was the only food on which Buddha subsisted for forty-nine days after the attainment of Bodhi.—*Senāni-nigama* (p. 19, l. 16) or *senāni-gāma* was a hamlet in Uruvelā. It is quite



possible that it was formerly a cantonment, as its name implies. At the entrance of this ancient hamlet there was a banian tree, which was believed to be the abode of a benevolent spirit, the presiding deity of the hamlet—This piece is noteworthy as containing a reference to tree-worship.

12. **SIDDHATTHA VANQUISHES MĀRA** [Nidānakathā].—Here is a prosaic elaboration of the poetical description of Siddhattha's encounter with Māra in the *Padhāna-Sutta* (pp. 85-86).—The Bodhisatta sat cross-legged at the foot of the Bo-tree assuming an unshakeable posture (*aparājita-pallakka*) with this determination: "Let my skin, nerves and bones wither away, let flesh and blood dry up, I will not leave this seat until I attain to supreme enlightenment." The internal struggle of Siddhattha against the distracting forces in his nature is described in terms of a contest between two warriors. The battle, of course, ended in the triumph of Siddhattha (see p. 24—*Jayo hi Buddhassa sirimato ayaṃ*). The mobilisation, the formal challenge, the battle array, the hurling weapons, and so forth are described in minute details.—*Girimekhalā* (p. 21, l. 31) is the name of the majestic elephant who served as the mount of Māra. The invoking of Mother Earth (*mahāpaṭhavi*, i.e., *vasundharā*) to bear witness (pp. 23-24) was the traditional way of proving the truth of a statement in the absence of any other reliable evidence.

13. **SIDDHATTHA BECOMES BUDDHA** [Nidānakathā].—The conquest of Māra was immediately followed by Siddhattha's attainment of supreme enlightenment,—a unique achievement which marked the beginning of his career as Buddha. In the first watch of the night he recalled to his mind the concatenation of his former existences by way of reviewing the whole of the past history of the earth and heaven (*paṭhame yāme pubbe-nivāsa āṇaṃ*). In the second or middle watch he clarified his divine vision (*majjhima-yāme dibbacakkhum visodheto*). During the last watch he induced a knowledge of the logical form of the law of happening (*pacchima-yāme paṭicca-samuppāde āṇaṃ etāresi*). At the end of his penetration he broke forth into omniscience with a solemn utterance (*udāna*), expressing how he had waded forth through many cycles of birth in search of *Taṇhā* (the builder of the tabernacle, *gaṇakāraka*) and the secret of weeding out the very root instinct of house-building, and how at last he had found them out.

14. **FORMULATION OF PATICCASAMUPPĀDA** [Udāna].—This piece from the *Udāna* presents an account of Siddhattha's attainment of Buddhahood, which differs in some important respects from the preceding account in

the Jātaka-Nidānakathā. According to the Udāna, the Master, towards the close of the week after his first enlightenment at the foot of the Bo-tree, revolved within his mind *three* successive forms of *Paṭicca-samuppāda* ('the law of happening by way of a cause')—the *anuloma* ('hair-wise', 'usual') form in the first watch of the night, the *paṭiloma* ('contrary-wise') form in the second watch, and the *anuloma-paṭiloma* ('co-ordinated') form in the third. It will be seen that the first form implies the second and that the third is the logical fulfilment of the first two. The basic *niyama* of *Paṭicca-samuppāda* is laid down thus:—

*Imasmim sati, idam hoti; imass' uppādā idam uppajjati. Imasmim asati, idam na hoti; imassa nirodhā idam nirujjhati.*

"This having been, that comes to be; from the rise of this, that arises. This having not been, that does not come to be; from the cessation of this, that ceases to be."

This *niyama* may be interpreted either as a law of sequence (*Tabbhāva-tabbhāvī*) or as a law of causation (*Sahetu-dhamma*). Each happening or phenomenon, passively observed, appears as a process of limited duration, noted as a distinct fact of experience. To make each sequence intelligible to human understanding it requires a causal determination as an explanation. The facts of experience, as observed, are to be noted down in this way: milk as milk, curd as curd, butter as butter, *avijjā* as *avijjā*, *saṅkhārā* as *saṅkhārā*, *viññāṇa* as *viññāṇa*, and so on. Such is the Buddhist idea of cause, causality or causation, *hetu*, *nidāna*, *samudaya*, *paccaya*.

The formula *avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇam, viññāṇa-paccayā nāmarūpaṃ* etc., is generally rendered: "Because of Ignorance, Confections: because of Confections, Rebirth-Consciousness; because of Rebirth-Consciousness, Name-and-Form, etc."

This formula is introduced by way of a typical illustration of the main *niyama*. The twelve *Nidānas*—*Avijjā*, *Saṅkhārā*, *Viññāṇa* and the rest are each regarded as a distinct causal term, and all are set forth as links in a chain of dependent origination. But, in regard to the setting, it has to be borne in mind that *Avijjā* is rather 'the unknown or unknowable' than 'ignorance', that *Saṅkhārā* is rather 'the crude stage of the process of formation' than 'Confection or Predisposition', that *Viññāṇa* is rather 'the first cognisable state of individual form' than 'Rebirth-Consciousness', that *Nāmarūpa* is rather 'the completed individuality of form' than 'Name-and-Form' and so forth. According to Buddhaghosa, the Buddhist doctrine of *Paṭicca-samuppāda* presents a scheme of thought which is



needed for the comprehension of all processes of formation, whether cosmical, physical or mental.

15. THE FIRST SERMON [Nidānakathā].—Here is an account of the *circumstances* which led to the promulgation of the First Sermon or *Paṭhamo-Dhammadesanā*, and not the sermon. The sermon is to be found in the Pali discourse known as the *Dhammacakkhapaṭṭana-Sutta*. There are two versions of that Sutta—one in the Saṃyutta Nikāya (V. 420) and the other in the Vinaya Mahāvagga (I. 10). There are other versions as well in some of the Buddhist Sanskrit works, which show a substantial agreement with the Pali versions both in form and in contents. The Sutta begins by contrasting two forms of extremism (*duo antā*): (i) worldly extremism—*Kāmesu kāmaseukhikānuyogo*, and (ii) ascetic extremism—*Attakilamathānuyogo*, each of which is characterised as undignified, unbecoming, inferior, vulgar and befitting only the common folk. The discourse recommends the *Majjhima-Paṭipadā* ('Middle Path') as a dignified way of life by which the extreme modes may be avoided.—Note that the earlier term, employed by Buddha, was *Majjha*, and not *Majjhima*, and this reminds one of the term *majha* met with in Aśoka's Separate Rock Edicts (cf. *majham paṭipādayema*). The word *majjha* or *majjhima* suggests a comprehensive mode of conduct in which the current of progressive life moves on carrying everything along with it. *Majjhimā Paṭipadā* is treated as just another name for *Ariya Aṭṭhaṅgika Magga*, the 'Noble Eight-linked Way', which begins with *sammā-diṭṭhi* and ends with *sammā-samādhi*. The Magga, again, is connected with a scheme of thought that exemplifies the complete form of truth when stated in its four aspects (*cattāri ariyasaccāni*), *magga* being the fourth, [see *Matriculation Pali Selections*, 2nd edition, Note on "Magga" p. 125].

*Dvevācika-upāsakā* (p. 28, ll. 2-3) are those Buddhist lay worshippers who like Tapassu and Bhalluka could make only Buddha and Dhamma their two Refuges, the Saṅgha having not been formed when they were waiting on Buddha at Uruvelā.

The legend indicates that there was one high-road connecting Ukkala (Orissa) with Gayā and another connecting Gayā with Benares. The distance between Gayā and Isipatana (Sarnath) is said to have been 18 yojanas (about 150 miles).

The *Anatta'lakkhaṇa-Suttanta*, miscalled *Anantalakkhaṇa S.*, is a discourse of Buddha which is contained in the Vinaya Mahāvagga [I. 6, 38-41]. It 'shows the perishable nature of the five khandhas, and that the khandhas are not the self'.

16. THE FIRST CONVERTS [Nidānakathā].—The piece enumerates the persons converted to Buddha's faith immediately after the formation of the nucleus of the Saṅgha at Isipatana (Sarnath). The list includes the following :

- Yasa kulaputta and his fifty-four comrades ;
- Thirty princes forming the 'gentle group' (*Bhadda-vaggiyā*) ;
- Three Jāṭila leaders of the Gayā region with their numerous followers ;
- King Bimbisāra of Magadha as a lay supporter (*upāsaka*) ; and
- Sāriputta and Moggallāna.

*Kappāsiya-vanasaṇḍa* was a locality on the road between Benares and Gayā. For a detailed account of the Jāṭilas of Gayā, Nadi and Uruvelā, see Vinaya Mahāvagga and Barua's *Gayā and Buddha-Gayā*, Bk. I (*Gayā in Buddhist Literature*).—*Ādittapariyāya-desanā* is that exposition of Dhamma which is famous as the Fire-Sermon', [see Vinaya, I. 34].—*Gayāsira* is the same hill of Gayā proper as is otherwise called *Gayāsira* or *Gayāsira*. The Pali commentators derive the name *Gayāsira* from *gaja-sira* ('the head of an elephant') and suggest that the hill resembled it.—*Sāriputta* was otherwise known by the name of Upatissa ('a lad of the village of Upatissa') and *Moggallāna* by the name of Kolita ('a lad of the village of Kolita'). Both of them were 'wandering' ascetics before their conversion to Buddhism. According to the Pali records, they were formerly the disciples of Saṅjaya the paribbājaka, while the Mahāvastu represents them as the disciples of Saṅjaya Belaṭṭhiputta. They became afterwards the two Chief Disciples of Buddha.—*Ehivhikkhu pabbajjā* : Buddha's call 'Come ye, O Bhikkhu' was in the early part of his career, sufficient to ordain a monk, and no other formality had to be gone through. This was also the method by which Jesus Christ converted his first disciples.

17. VISIT TO KAPILAVATTHU [Nidānakathā].—This piece contains an interesting account of Buddha's first visit to Kapilavatthu. Rājagaha and Kapilavatthu were connected by a highroad and the distance between the two places was sixty *yojanas* (about 500 miles). It took Buddha two months to reach Kapilavatthu from Rājagaha by a slow journey of a *yojana* (about 8½ miles) per day.—*Aṭṭha Narasiḥagāthā* were eight poetical stanzas describing the thirty-two major bodily marks of Buddha, who was extolled as a *mahāpurisa* or *narasiḥa*. They constitute a fine example of Pali lyrical poetry that developed as early as the 3rd or 4th century A D., if not earlier.

18. CONVERSION OF RĀHULA [Nidānakathā].—The episode of the conversion of Rāhula, with which the account of Buddha's first visit to Kapila-



vatthu closes, has a pathetic ring about it. Rāhula asked his father for patrimony and received *pabbajjā*, which took him far away from the bosom of his doting grandfather Suddhodana.

19. DEDICATION OF JETAVANA [Nidānakathā].—Here is a classical account of the dedication of Jetavana, converted into a monastic abode by the great banker Anāthapiṇḍika. All the stages of the dedication from the first purchase of the site (from prince Jeta of Kosala) to the formal gift of the *vihāra* have been touched upon. The account is fully represented in Bharhut sculpture.

20. BUDDHA AND BĀHIYA [Udāna].—Here is a classical Pali canonical dialogue in which the 'wandering' ascetic Bāhiya figures as the interlocutor. He was a *dāruciriya* or *dāruciradhara* 'wearer of wooden garment',—a *Kāthiyā Bāhā*, as one might call him. He used to live at the port of Suppāraka (modern Sopārā in the Thana district, Bombay). The dialogue is important as containing a remarkable description of the destiny (*gati*) of a person who has attained to Arhatship. The state which awaits him after demise is that of *parinibbāna*. The state of *parinibbāna* is characterised in terms reminding the reader of the following *śloka*s in the Muṇḍaka Upaniṣad :

Na tatra sūryo bhāti, na candra-tārakāḥ.  
nemā vidyuto bhānti, kuto ayam anyiḥ !  
Tam eva bhāntam anubhāti sarvam  
tasya bhāsā sarvam idam vibhāti.

21. BUDDHA AND THE TEVIJĪJAS [Dīgha-Nikāya].—The dialogue is but an abridged form of the *Tevijja-Sutta* and its main interest centres round three groups of Brahmanical teachers representing a chronological order. In the first group we have mention of ten former sages (*pubbakā isayo*), Aṭṭhaka, Vāmaka and the rest, who were the original composers and chanters of the Vedas. In the second group one has to take note of the five main schools of Brahmanical thinkers, the Addhariya (= Aitareya), the Tittiriya (= Taittiriya), the Chandoka (= Chāndogya), the Chandāvā (? = Śatapatha), and the Bavyārījja (= Bāhvra). And in the third group are to be noticed some distinguished Mahāsāla Brahmins. According to Buddhaghosa, they were called *mahāsāla* because they were men of vast wealth (*mahāsāra*). But it is evident from the Upanishads that Pali *Mahāsāla* is the same designation as Sk. *Mahāśāla*. The *Mahāgovinda-Suttanta* (Dīgha-Nikāya, II) speaks of the Mahāsālas as heads of the Snātaka institutions which were richly endowed by kings. That is to say, the Mahāsālas were great Vedic institutions which were maintained on royal endowments called

*rajadeyyas* and *Brahmadeyyas*.—The dialogue contains no argument against the existence of Brahminā (God). Buddha's case against the Tevijjas was that they talked about the state of Brahminā but did neither realise that state nor know the right method of realising it. The method advocated by Buddha consisted in the fulfilment of all moral conditions and the *jhāna* practices.

22. JACCANDHĀNAM HATTHIDASSANAM [Udāna].—The simile of persons born blind imperfectly describing an elephant according as each has felt its particular limb, has become classical now-a-days from its employment by Rāmakṛṣṇa Paramahansa as a means of illustrating the different conventional ways of representing one and the same reality. The piece from the Udāna goes to show that the use of the simile is as old as the time of Buddha, if not older still. This simile was employed by Buddha with a view to illustrating how each *micchāditthika* took a partial view (*ekahja-dassi*) of truth or reality. Note that the defective view—*assato loko*, *asassato loko* and so on—are mentioned as the views of the non-Buddhists (*nānāditthiyā paribbājakā*.....*nānāditthi-nissaya-nissitā*...*samaṇabrāhmaṇā*, p. 41, ll. 30-32; *aññāditthiyā paribbājakā*, p. 42, l. 21), and they have been quoted as such in the *Brahmajāla-Sutta* too. See also *Aṅguttara*, II, p. 41, para 1, where the self-same views are mentioned as *puthu-samaṇa-brāhmaṇānaṃ putthu-pacceka-saccāni*, all of which had been eschewed by the Bhikkhu.

23. DEVADATTA PLOTS AGAINST BUDDHA [Khaṇḍabāla-Jātaka: Paccuppanna-vatthu].—This piece contains just one of the many nefarious actions of Devadatta aiming at the life of the Master. The Pali canonical basis of the Jātaka account of Devadatta's plots against Buddha is the *Samghabhedaka* section of the Vinaya Mahāvagga. About eight years before Buddha's demise Devadatta, jealous of his fame and eager for gain and favour, sought the royal patronage of Ajātasattu to fulfil his ambition. He demanded of Buddha that the leadership of the Order should be made over to him in view of the Master's old age, which could not be granted as it was not within the rights of Buddha to do so. Under instruction of the Master himself the evil nature of Devadatta was exposed to the public by the bhikkhus. Devadatta felt so much annoyed and offended that he with the help of king Ajātasattu and others resolved to give effect to his evil designs against the Master's life.

It is important to note in this connection that Devadatta with the assistance of Kakkhika was able not only to form a strong party within the Buddhist Order but also to found a distinct sect of Buddhists who paid



their homage to three former Buddhas but not to Buddha Sākyamuni [see Beal, *Buddhist Records of the Western World*, Vol. I, p. xlviii]. In order to fortify the position of the Saṅgha against attacks from the Jainas and the Ājīvikas of the time, he wanted to have the following rules introduced and enforced :

(i) That a bhikkhu shall live all his life in the forest ;

(ii) That he shall depend for his subsistence solely on the doles collected out-doors ;

(iii) That he shall wear only robes made of discarded rags (*pamsukula*) and accept no robes from the laity ;

(iv) That he shall always live under a tree and not under a roof ; and

(v) That he shall never eat fish or meat.

His proposal could not be accepted, because the above rules accentuated ascetic excesses in self-mortification, which was repudiated by Buddha.

24. SCHISM AT KOSAMBI [Kosambi-Jātaka : Paccuppanna-vatthu].—This account of schism is similar to that in the *Kosambaka-Sutta* of the *Majjhima-Nikāya*. The interest of the account lies in the circumstances in which a quarrel arose between two groups of bhikkhus and developed into a division, threatening the unity of the Saṅgha as a whole, and that in the very life-time of the Master, who failed to compose their differences. There is a touch of pathos in the episode of Buddha's retirement to the lonely woodland called *Pārileyyaka-vanasaṇḍa*, which was used as a retreat for the rainy season. The bhikkhus, however, were brought to their senses, and they made up their differences and were pardoned by the Master.

25. AJĀTASATTU'S VISIT TO BUDDHA [Dīgha-Nikāya].—This is an extract from the *Sāmaññaphala-Sutta* and it gives a vivid description of Ajātasattu's interview with Buddha. The scene of conversation is laid in the mango-grove of the royal physician Jīvaka. The king started for the place at night, mounted on a state-elephant and protected by 500 amazonian guards. Jīvaka himself guided the course of the royal procession. The incident must have taken place shortly after Ajātasattu's usurpation of the throne of Magadha by murdering his father, king Bimbisāra. Note the reaction of his guilty and suspicious mind in paragraphs 3 and 5. The subject is illustrated in Bharhut sculpture.

26. BUDDHA ON THE WELFARE OF THE VAJHIS [Dīgha-Nikāya].—This piece, which is an extract from the *Mahāparinibbāna-Suttanta* (Ch. I), is historically important as referring to Ajātasattu's projected invasion of the

Vajjian territory. Buddhaghosa has described in detail the cause of misunderstanding between Ajātasattu and the Vajjis of Vesālī, a powerful confederacy of eight clans. The seven essential conditions of national welfare which Buddha laid down for the Vajjis are also remarkable as hinting at the nature of Ancient Indian Polity. The first two conditions emphasize the importance of unity and concerted action. The third condition suggests a warning against rashly introducing new measures and upsetting that which is long established as a custom. The fourth, urging the necessity of respecting the elders, is in essence the same as the third. The fifth is laid down with a view to safeguarding the honour and dignity of women. The sixth urges the need of maintaining and honouring the religious shrines and national institutions with which popular sentiment is bound up. The seventh aims at facilitating cultural intercourse with the world outside.

27. **BUDDHA ON THE SILAS [Dīgha-Nikāya].**—This is an extract from the *Brahmajāla-Sutta*, where Buddha warns his disciples not to be swayed by the opinion of his admirers or declaimers, who judge him merely by the Silas, and points out that those who would rightly judge him should take into account his experience in regard to other things (*dhammā*) which are profound, difficult to realise and to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, and fit to be comprehended by the wise, and which he sets forth, having 'seen them face to face' by his own realisations. For the attainment of such a comprehension his disciples followed his lead. The realisations are called *uttaritarā*, *paññatarā*, compared with those of other teachers, which were one-sided and therefore incomplete and imperfect. For the views of these teachers and Buddha's position in regard to them, read the piece *Jaccandhānam Hatthidassanam* (No. 22) and *Brahmajāla-Sutta* (Dīgha, I, pp. 28-46). Compare also the views of the six heretical teachers and relevant discussions in the *Sāmaññaphala-Sutta* (Dīgha, I, pp. 52ff).

It is to be noted that the Silas as loosely enumerated in the *Brahmajāla-Sutta* are the earlier literary expressions of the Buddhist moral code which has not yet been formulated as what is popularly known as *Dasa Silāni*. Contrast the list of *Vairamayas* (interdictions) in the *Mahāvastu* (Vol. II, p. 99), which is as follows: (i) *prāṇātipāta*, (ii) *adattādāna*, (iii) *kāmeṣu mithyācāra*, (iv) *surā-maireya-madya-pāna*, (v) *mṛśāvāda*, (vi) *piṣuna-vāk*, (vii) *sambhinna-pralāpa*, (viii) *avidyā*, (ix) *vyāpāda*, (x) *mithyā-dṛṣṭi*. See also *Aṣṭasāhasrikā Prajñāpāramitā* (Bibliotheca Indica, p. 427).



28. *MAHĀPARINIBBĀNA* [Dīgha-Nikāya].—The account of the dying Buddha as contained in the *Mahāparinibbāna-Suttanta* (chapters V and VI) is historical and realistic, in spite of the supernatural element which adds to the grandeur and solemnity of the Great Decease. The scene is laid between two *Sāl* trees in a *Sāl* grove adjoining Kusinārā. Buddha lay down on his death-bed assuming a lion-posture (*siha-seyyam*). No doctor was sent for, nor was any prayer offered. Fully conscious, Buddha said all that he had to say to the bhikkhus. Then he became silent and, lost in meditation, calmly passed away without any pangs of death. The physical, moral and intellectual perfection reached by so great a Master could not stay the hand of Death, although he had completely triumphed over the dread of death.

The following notes are relevant to the nine topics included in this piece:—

(i) *The Best Mode of Tathāgata-Pūjā*.—Great emphasis was laid by Buddha on the strict observance of his *Dhamma* by the bhikkhus and bhikkhunis, upāsakas, and upāsikās which he considered as the highest honour (*paramā pūjā*) they could offer to him. But, as appears from topic iv, *Memorial Thūpas* (q. v., text and notes), although he warned Ānanda and, for the matter of that, his bhikkhus not to worry about his 'sarira-pūjā', he relegated it to the option of such amongst the khattiya-, brāhmana-, and gahapati-panḍitas and others as were his admirers (*abhippasannā*). This no doubt paved the way for the popular worship of Buddha, which subsequently led to his deification in direct opposition to his wish and injunction.

(ii) *Devatās around the dying Buddha*.—The *devatās* (spirits) are presented here as grieving at the impending demise of Buddha and anxious to have a last look at him. It appears that they were visible to Buddha only and not to Ānanda, nor to the bhikkhu Upavāna who was in attendance. See Dīgha, II, p. 87, where Buddha says that once he had occasion to sight the devas through his transcendental vision ('*dibbena cakkhunā visuddhena atikkanta-mānusakena*'). For the idea of devas shunning the association of men, who are regarded by them as impure ('*asuci-saṅkhātā*'), see *Pāyāsi-Suttanta* (Dīgha, II, p. 325). The devas are, however, regarded in Buddhism as beings inferior to Buddha.

It is to be noted that according to Ānanda the *manobhāvanīya* bhikkhus, who had also come to see Buddha, were beings who could not be easily contacted and who, presumably to Ānanda's mind were *vis-a-vis* the devas, no less worthy of paying a visit to Buddha on his death-bed.

Buddhism knows of three sorts of devas: *sammuti-devā*, *uppatti-devā* and *visuddhi-devā*, kings, angels and arahāns. The *manobhāvanīya* bhikkhus can very well be regarded as *visuddhi-devā* in the present context — *Manobhāvanīya* = 'mana-vaḍḍhanaka' (*Vimānavatthu Aṭṭhakathā*, p. 152), i.e., 'inspiring 'ennobling',—hence, to be cherished'.

Ānanda's humble intercession on behalf of the bhikkhus as contrasted with Buddha's anxiety for the devas is remarkable.

(iii) *Four Places of Pilgrimage*.—This extract enumerates the four places which are sacred to the Buddhists. Here Buddha recommends the spots of his Nativity, his Enlightenment, his preaching the First Sermon, and of his Great Decease as the four places worth visiting by a man of faith, for inspiration (*samvejaniyāni* (*thānāni*)). Lumbinī, Uruvelā (Bodhi-Gayā), Isipatana (Sarnath) and Kusinārā are the four places which he evidently had in mind. It is noteworthy that Asoka was the first Buddhist king who is known to have visited those places, carrying out Buddha's instructions in practice.

(iv) *Memorial Thūpas*.—This extract tells us how the bodily remains of Buddha were cremated in the manner of those of a paramount king (*rājā cakkaṇṭhī*). We have also a reference here to the classes of persons who were worthy of being honoured with *thūpas* dedicated to their memory. *Thūpas* (Sk. *Stūpa*), or memorial mounds were erected over the relics or the ashes of distinguished personages.

It is to be noted in this connection that the *Paccuppanna-vatthu* of the *Kāliṅga-bodhi-Jātaka* (No. 479) mentions three classes of objects ('*cetiyaṇi*') as fit for worship. According to the commentary, these are: (i) *āśrīṭika*, bodily remains, i.e., relics; (ii) *pāribhogika*, things used by Buddha, the Bo-tree being a typical example; and (iii) *uddesika* or referential, e.g., a Buddha-image ('*Buddha-paṭimā*'). As the *Jātaka* explains, an '*uddesika*' object is not a concrete representation of the actual form of Buddha ('*avattuka*'), but a translation of some idea about Buddha into an artistic shape ('*mana-mattaka*'). In other words, with the Buddhist an image of Buddha is not a dumb show, but a meaningful form created by art,—an idea which did not, however, materialise until the 1st century A.D.

(v) *Admonition to Ānanda*.—This piece tells us how Buddha administered a mild rebuke to Ānanda who was shedding tears over his impending separation from his Master, forgetting the latter's injunction that one should always hold oneself aloof from whatever is near and dear to one, for such separation is inevitable in this world. Ānanda had not yet attained to Arhatship in spite of his long association with Buddha, who



had to admonish him for exerting himself for speedy realisation of Arhatship (*khippam hohisi anāsavo*). It is interesting to note that this admonition is followed by words of praise for Ānanda as a very expert attendant, probably as a set-off against its seeming harshness.

Ānanda was Siddhattha's first cousin and is believed to have been born on the same day as the prince. He was Buddha's attendant (*'upatthāka'*) throughout the last twenty-five years of the Master's life and he waited upon him with great devotion. It was he who rehearsed Dhamma in the First Buddhist Council.

(vi) *Former Greatness of Kusinārā*.—In this piece Buddha justifies his preferring Kusinārā (formerly, 'Kūśāvati') as the proper place for his *parinibbāna* by reason of its greatness when it was the capital of king Mahāsudassana. For further information, see *Mahāsudassana-Suttanta* (Dīgha, II).

Kusinārā is identified with modern Kāsiā, 35 miles to the east of Gorakhpur and to the north-west of Battia.

(vii) *Conversion of Subhadda*.—One of the last acts of Buddha was the conversion of Subhadda, the *Paribbājaka*. Just before his *parinibbāna* Buddha was interrogated by Subhadda as to whether the six heretical teachers had the true understanding of things. Buddha said that he would not go into the question of their attainments further than this that he was not aware of any true *samāna* outside his own system. All that he could say was that a teaching which did not include the Noble Eight-linked Path (*ariya aṭṭhaṅgika magga*), could not produce a true *samāna*, and that this path of eight constituents was that which led to the cessation of suffering, the first and foremost truth to realise in this world.

It should be noted that this Subhadda is different from another bhikkhu of the same name, who entered the Order in his old age and felt happy at the demise of Buddha in the thought that thenceforth there would be none to take the monks to task for non-observance of the Vinaya rules (see Dīgha II, p. 162). The disparaging utterances of this other Subhadda made it necessary for the theras to convene a council shortly after the demise of Buddha to settle all controversial points in regard to his sayings. This council, which was presided over by Mahākassapa, is known as the First Buddhist Council.

(viii) *Last Words of Buddha*.—In this extract we have some weighty utterances of Buddha which are as important for the history of

Buddhist literature as for that of the Buddhist Order. Buddha exalted his *Dhamma* and *Vinaya* above his own personality as the Master. Yet through the ages his personality stands predominant and he is worshipped, nay deified, beyond expectation. The *Dhamma* and *Vinaya*, on which he laid so much emphasis, continued in a loose disjointed form, hardly distinguishable at times, eventually leading to controversies which in course of time changed the complexion of early Buddhism. His recommendation to his disciples for scotching the lesser precepts according to their discretion lay at the root of dissension in the Saṃgha after his demise.—The point to be noted in regard to his last call to the bhikkhus is that it epitomises the whole teaching of Buddhism (*vayadhammā saṃkhārā, appamādena sampādettha*).

(ix) *Dhātu.Vibhāga*.—The account of distribution of Buddha's Relics forms a sequel to that of Buddha's Decease. The relics were the bones and ashes collected from the funeral pyre on which his body was cremated. Among the powerful claimants for the relics, were king Ajātasattu of Magadha and seven warrior clans or nations,—the Sākya of Kapilavatthu, the Mallas of Kusinārā, the Licchavis of Vesālī, and others. [For an account of them, see B. C. Law, *Some Kshatriya Tribes in Ancient India*.] It is noteworthy that the kings of Kosala, Vatsa and Ujjeni do not figure among the rival claimants.

29. NOTION OF PUGGALA [Milinda-pañha].—*Sattā*, *Jiva* and *Puggala* are the three terms used in Buddhism to denote *attā* or self. *Puggala* occurs not infrequently as part of a compound word *purisa-puggala*, meaning a 'living individual'. Each living individual is signified by a name, such as Nāgasena, Sūrasena or Virasena, conventionally fixed by parents or others interested. There is nothing more in these personal names than an artificial device for denoting or referring to an individual. These are useful only as designations for referring to particular individuals. When one tries to ascertain how an individual is actually presented to one's cognition, one finds that only an aspect is cognised. To complete the description of an individual one needs a number of terms, some relating to bodily aspect and some to mental. The terms thus conceived remain as means of description, while the actual individual sought to be described is never involved in the description. The logical consequence is that no single term is co-extensive with the whole of the individual, nor are all the terms put together sufficient to restore the individual referred to by them. The proper understanding of the truth is that the individual who is the object of reference is somehow an organic whole in which all cognisable or



conceivable parts and functions are possibilities. The so-called parts must somehow be harmoniously combined and unified and must be capable of functioning together as a unit, whereby the whole or the individual can be comprehended.—[For information about Milinda and Nāgasena, see *The Questions of King Milinda*, Part I, S.B.E., Vol. XXXV, Introduction.]

30. KO PATISANDAHATI? [Milinda-paṇḥa].—The literal English rendering of the question in Pali is—'Who fits in?', i.e., 'Who is linked?'. This is the same as saying—'The linking of what?'. Individual life is comprehended by knowledge as a continuous course (*santati*, 'pro-cession') in which are linked the notions of individual forms (*nāma-rūpa*), one disappearing, another appearing, one subsiding, another arising—uninterruptedly (*apubbam acarimam*). When the observer passively watches the course of phenomena, he notices that each form or formation occurs as a limited 'pro-cession', during which another form does not occur and that another form comes to be visualised only after the one under the gaze has vanished. The forms successively observed are thus gathered up and interlinked and broadly comprehended in the notion of a distinct causal continuity. This notion determines the moral responsibility for an action.

31. ATTHI SO BHAGAVA? [Milinda-paṇḥa].—Here we have a discussion which records how the existence of a thing unperceived can be proved by inference, if there are perceptible causes for such a conclusion. Following this line of argument Nāgasena convinces king Milinda that Buddha did exist.

This piece contains interesting details in regard to the arts and crafts of Ancient India as also the names of some countries of historical and geographical importance.

32. DHAMMA-NAGARA [Milinda-paṇḥa].—*Dhamma-nagara* is here figuratively comprehended as the 'ideal city' of Buddhism. Among its leading citizens are Suttantikā (those well-versed in the Suttantas), Venayikā (those well-versed in the Vinaya), Abhidhammikā (those well-versed in the Abhidhamma), Dhamma-kathikā (Preachers of the Law), Jātaka-bhāṇakā (Reciters of the Jātakas), Dīgha-bhāṇakā (Reciters of the Dīgha-Nikāya), and so forth. [For the meaning of *bhāṇakā*, see Barua and Sinha, *Borhut Inscriptions*.]

33. BUDDHO PŪJAM SĀDIYATI? [Milinda-paṇḥa].—This important question is pressed in the form of a dilemma (*ubhatokoṭiko paṇḥo*). The enquiry was very pertinent and it followed, as a logical sequence, from the description of the state of Buddha after his demise. If this state

implies the total exhaustion of creative will operating through a particular individuality, it is impossible for him to receive any offering made in his honour; if it is possible for him to do so, one cannot say that he attained to that state. Nāgasena's reply and explanation go to establish the truth that the worship of Buddha is not fruitless despite the fact that he is no longer in a position to receive it.

34. KAMMA [Milinda-pañha].—The inexorable law of Kamma is admitted in Buddhism. One cannot escape the consequences of Kamma. It is 'Kamma' that accounts for differences in our births. "As a man himself sows, so he himself reaps; no man inherits the good or evil act of another man. The fruit is of the same quality with the action, and, good or bad, there is no destruction of the action. The action and reaction of Kamma have been well illustrated by many stories in the Buddhist texts. The Jātaka, the Petavatthu, the Vimānavatthu, the Mahāvastu and the Avadāna literature are replete with such stories.

35. VĀYĀMA [Milinda-pañha].—The discussion in this piece emphasizes that for achieving an object one should put forth one's energies (*vāyāma*) in proper time and long before it becomes urgent by force of circumstances. Nāgasena illustrates this by a number of similes, one of which is: 'it is no use putting off digging a well till one feels thirsty'. Cf. *Bhaddekaratta-Sutta* (Majjhima, III, p. 193): "ajj'eva kiccam ātappam ko jaññā maraṇam suve?"

36. GIHĪ AND PABBAJITA [Milinda-pañha].—In this piece Nāgasena corrects Milinda's distorted interpretation of a dictum of Buddha. Milinda states that there is no difference between the easy-going *Gihī* and the rigid *Pabbajita* if either of them attains to the same blissful state by reason of the conduct peculiar to each. Nāgasena explains the point at issue by saying that it is only the 'right conduct' (*sammā-paṭipatti*) in either case which accounts for the attainment of the blissful state, the only difference being that the *pabbajita* reaches it more quickly than the *gihī*.—Note that great emphasis is also laid on 'seemly behaviour' (*sammapaṭipatti*) by Asoka in his Edicts.

37. IMPORTANCE OF SĪLA [Milinda-pañha].—The term *Sīla* means 'regulation of conduct according to a well-defined code of morality'. The moral discipline enforced in the Buddhist system of *Sīla* is not to be treated as an end in itself, but only as a means to an end. It is to serve as the moral foundation (*paṭiṭṭhā*), the basis or stepping-stone of the religious life which is within.



38. NIBBĀNA [Milinda-pañha].—Here is a popular exposition of the Buddhist idea of Nibbāna. Nibbāna is a real state of consciousness which may be actually realised or experienced by one who is of right conduct (*esā nibbānadhātu yaṃ so sammā-paṭipanno sacchikaroti*). It is not something which is induced or fancy-born, but which is real in the sense that it can be experienced. This supreme state is to be comprehended from the point of view of *anīti* (absence of contingency), *nirupaddava* (absence of disturbance), *abhaya* (absence of fear), *khema* (security), *santa* (tranquility), *sukha* (bliss), *sāta* (ease), *paṇita* (excellence), *suci* (purity), and *sītala* (calm).

## POETRY

1. REJOICINGS AT SIDDHATTHA'S BIRTH [Suttanipāta].—These highly poetical stanzas are from the Prologue (*Vatthugāthā*) of the *Nālaka-Sutta*. The Sutta without the Prologue (*Moneyya-Sutta*) appears to have been known in Asoka's time as *Moneyyasute* (Bhābru Edict). The importance of the stanzas lies in their anticipation of Kāvya poetry which developed in the *Buddhacarita* of Aśvaghoṣa and the *Kumārasambhava* of Kālidāsa. Read *Nālaku-Sutta*, Prologue:

Daddallamānaṃ siriyā anomavaṇṇaṃ (Stanza 8)

diavā kumāraṃ sikhim iva pajjalantaṃ (Stanza 9)

side by side with *Buddhacarita*, III, 23:

Dr̥ṣṭvā ca taṃ rājasutaṃ striyaś ta  
jājvalyamānaṃ vapuṣā śriyā ca.

2. PARAJJĀ-SUTTA [Suttanipāta].—This piece stands out as a good specimen of narrative poetry which developed in the Pali Canon. Elegance of style, vividness of description, spontaneity of expression and high moral tone of sentiment are its characteristic features.

In Buddha's time Kapilavatthu was included in the area of Kosalan civilisation. This may explain why Siddhattha describes himself in the poem as *Kosalesu niketino* or why in the *Dhammacetiya-Sutta* [Majjhima-Nikāya] Buddha is called *Kosalako*, 'a Kosalese'.

3. PADHĀNA-SUTTA [Suttanipāta].—This is the well-known Buddhist poem which describes Siddhattha's struggle with Māra. The incident is narrated by way of a happy reminiscence. The personification of Māra is

clearly suggested in the description of his coming to give battle with his army and on his mount (*vāhana*). Nevertheless, the foe is rather internal than external. His fighting units are lustful desires, disgust, hunger-and-thirst, and so forth. They are nothing but immoral states or tendencies.

The simile of the crow and the lumpy stone is interesting as the historical basis of the modern popular story of the Crow and the Bel. Māra turned away in disgust from Gotama, even as the crow flew back having sought in vain for sweetness in the lumpy stone.

4. **DBANIYA-SUTTA** [Suttanipāṭa].—This is a homely dialogue in verse in which the happiness of a householder living in bondage is compared and contrasted with the bliss of an emancipated life. Dhaniya-gopa is represented as the exponent of the former and Buddha of the latter. [Compare the Parable of the Rich Fool in the Gospel of St. Luke]. The gist or moral of the poem is brought out in the two stanzas at the end. Note that these two stanzas constitute a separate dialogue in the Saṃyutta-Nikāya (*Sagāthavagga*). Note also that the word *gopa* denotes primarily the owner of cattle and secondarily householder in general.

5. **BUDDHA ON JĀTI** [Suttanipāṭa].—The *Vāseṭṭha-Sutta*, from which the stanzas are taken, contains Buddha's classical criticism of the Brāhmanic doctrine of caste (*jāti*). The trend of Buddha's argument is quite clear. According to Buddha, *jāti* is primarily a biological term and it means 'species'. The biological test of distinction between two species is that the male of the one and the female of the other are unable to mate for the purpose of procreation. It is in this sense that Buddha maintained—*aññamaññā hi jātiyo*. The social divisions among men cannot be treated as *jāti*s in the above sense. These divisions are occupational and not congenital (*na jaccā brāhmaṇo hoti, na jaccā hoti abrahmaṇo; kammanā brāhmaṇo hoti, kammanā hoti abrahmaṇo*). 'Occupation', a rendering of *kamma*, is to be understood in its widest possible sense as occupation of all kinds including traditional culture.

6. **DOWNFALL OF THE BRAHMINS** [Suttanipāṭa].—These stanzas from the *Brāhmaṇadhammika-Sutta* set forth Buddha's powerful protest against the cow-sacrifice of the Brahmins. The system of sacrifice was introduced by the Brahmins when they had become degraded and it was utilised as a means of obtaining wealth from kings. Buddha had a very high regard for the seers of old (*isayo pubbakā*), who were not cow-killers and who had built up a noble tradition in their religious life. Note that *jātivāda* is here extolled as the noble tradition of the Rṣis and Kṣatriyas of old; the



undoing of that tradition is regretted by Buddha: *jātivādaṃ niraṇkatvā kāmānaṃ rasaṃ āgamuṃ*.

7. SELECTIONS FROM THE THERA-THERĪ-GĀTHĀ.—The *Thera-Therī-Gāthā* are two works which together make a complete whole of the traditional utterances of the early Buddhist Brethren and Sisters. It is difficult to say if the Psalms ascribed severally to them were all their own compositions. They purport to give expression to the *aññā* or self-conscious religious experience gained by the Brethren and the Sisters,—inner experience in the case of the former and external experience in the case of the latter. There is perceptible difference in idiom, sentiment and tone between the Psalms of the Brethren and the Psalms of the Sisters, and "there can be no doubt that the great majority of the 'Songs of the Lady Elders' were composed by women. ... Common to both collections are the religious ideals which are set up and the moral doctrines which are proclaimed,..... e.g., profound calmness of mind, for which even the gods envy the saints, which is won by the extinction of passion, hatred and illusion and by the renunciation of all sensual inclinations, tendencies, and gives a foretaste of that highest bliss, Nirvāṇa, the end of all suffering in the consciousness of release from rebirth."

It is noteworthy that pictures of real life are far more numerous in the *Therī-gāthā* than in the *Thera-gāthā*.—They afford a glimpse into the social condition, especially the social position, of women in ancient India. The life sketches of the Brethren and the Sisters are to be found in the Commentary known as *Paramattha-dīpanī*, and also in Mrs. Rhys Davids' *Psalms of the Brethren* and *Psalms of the Sisters*.—The following notes are relevant to the *gāthās* selected:—

(i) *Bhadda* [*Thera-gāthā*].—The stanzas contain a sort of autobiography of the Thera Bhadda narrating the incident of his boyhood. The only child of his parents he, when he was seven years old, was given away by his parents as a servant to Buddha in fulfilment of a previous promise. At the instance of Buddha, Ānanda gave him formal initiation ('*pabbajjā*'). The same night Bhadda became an Arahant and Buddha himself gave him ordination ('*upasampadā*'). As a special case, Bhadda received initiation and ordination at the age of seven, although it is prescribed in the Vinaya that initiation is not to be conferred upon any person below the age of fifteen, nor ordination upon any person below the age of twenty. In special circumstances the age-limit could be relaxed (see Vinaya, I, p. 79).

(ii) *Mahākaccāyana* [*Thera-gāthā*].—These stanzas embody the solitary reflections of the Thera Mahākaccāyana, who was in the forefront, of those

immediate disciples of Buddha who were capable of explaining in detail the meaning of something formulated in a terse or concise form. He selected Avanti as the centre of his activity, and he was held in high esteem for his great personality and power of exposition.

In the stanzas, expressing as they do the *aññā* (moral experiences) of the Elder, the relative moral worth of wealth and wisdom is discussed and the superiority of *paññā* is emphatically voiced.

(iii) *Soṇa Koḷivisa* [Thera-gāthā].—The stanzas embody the reflections of the Bhikkhu Soṇa who, on account of his generosity in a former birth, had a golden complexion and a delicate body. 'Koḷivisa' was probably his family name, which differentiated him from other Soṇas. The Apadāna mentions a Thera of the same name, the reasons given for the name being that he made a charity of wealth equal in worth to twenty crores ('visa-koṭi'). Buddhaghosa gives a variant of his name as 'Koṭivessa' and says that he belonged to a merchant (*vessa*) family possessing a crore.

The versa "Pañca chinde pañca jahe" etc., occurs also in the *Dhammapada* (v, 370) and the *Saṃyutta-Nikāya* (I.3) and it may be looked upon as a sort of religious riddle in which the monks took particular delight. The 'five to be cut and quitted' are evidently the bonds derived from the five sense-organs ('pañc' indriyāni); and the 'five to be developed' are: faith (*saddhā*), energy (*virīya*), mindfulness (*sati*), meditation (*samādhi*) and insight (*paññā*).

(iv) *Tālapuṭa* [Thera-gāthā].—The authorship of these rhythmical stanzas, composed in a sweet ascetic strain, is ascribed to a Thera of musical fame, named Tālapuṭa. The deep pathos and the musical cadence of the stanzas mark them out as the very best specimen of religious poetry in the Pali Canon. Similar gāthās are to be found in the *Mahājanaka-Jātaka*.

(v) *Mahāpajāpati Gotamī* [Therī-gāthā].—The gāthās contain the song of Mahāpajāpati Gotamī, the maternal aunt and step-mother of Buddha, bearing testimony to the great benefit derived by herself and the world at large from his teachings and guidance.

(vi) *Puṇṇikā* [Therī-gāthā].—The gāthās of Puṇṇikā are highly important for her strong criticism of the Brahmanical practice of bathing in sacred waters for the purification of self and acquisition of merit. A milder form of criticism is to be found in the verses of the *Vatthūpama-Sutta* [Majjhima-Nikāya] and the *Jaṭila-Sutta* [Udāna].

(vii) *Subhā Jivakambavanikā* [Therī-gāthā].—The gāthās of Subhā offer a specimen, perhaps one of the most beautiful, of Pali ballad poetry.



The stanzas are replete with the deep religious longing of a woman who has discerned the frailty of human beauty. The descriptive appellation given to Subhā as 'Jivakambavanikā' is to differentiate her from another Therī of the name of Subhā Kammāradhītā. Once on her way to the mango-grove of Jivaka, the renowned physician and disciple of Buddha, she was stopped by a rogue who began to eulogize her physical charm, especially the beauty of her eyes, in the most ardent manner. She pulled out one of her eyes and retorted, "Come, here is the offending eye". The man was taken aback and forthwith asked her forgiveness. Subhā went and took refuge in Buddha, by whose teaching she ultimately gained spiritual insight and became an Arhat.

(viii) *Isidāsī* [Therī-gāthā].—The gāthās of *Isidāsī* have a semi-dramatic setting in the form of a conversation between herself and the Therī Bodhi. *Isidāsī* was the only daughter of a wealthy merchant of Ujjeni. She was married thrice to different persons and was deserted by each. Finally, she joined the Saṃgha at the instance of Therī Jinadaṭṭā and became an Arhat in course of time.

The verses relate the bitter experiences of the household life of a woman and throw some light on the social condition and the position of women in ancient India.

8. SELECTIONS FROM THE Apadāna.—The Apadāna is one of the latest books of the Khuddaka-Nikāya. It is a collection of poems containing narrative tales of Buddha, Pacceka-Buddha and the Brethren and Sisters. 'Apadāna' (Sk. *Avadāna*) literally means 'a glorious achievement'. The work is "more closely allied to the Sanskrit Avadānas than to the rest of the works of the Pali canon". The major portion of the work is the Thera-Apadāna while the remaining the Therī-Apadāna. The first two chapters, Buddhāpadāna and the Paccekabuddhāpadāna, are introductory and the rest are stories of the previous lives of Arhants, most of whom are believed to have lived contemporaneously with Buddha. The accounts of a large number of these Theras and Therīs are to be found in the *Paramattha-dīpani*.

"Most of these legends are made on one and the same plan. First of all, the Thera (or Therī) tells of the adoration which he (or she) had offered to one of the previous Buddhas, the predecessors of Gotama Buddha; then he (or she) declares the prophecy uttered by that previous Buddha that he (or she) would here the doctrine of the future Gotama Buddha, and finally relates how the prophecy has come true, and how he (or she) attained to the dignity of an Arhat." Another feature to be noted

is that the ultimate merit gained by a Thera or Therī is uniformly described as the attainment of the four *Paṭisambhīdā* (analytical knowledge), the eight *Vimokkha* (ecstatic meditation) and the six *Abhiññā* (transcendent knowledge), the realisation of which meant the proper fulfilment of Buddha's injunction.—The following notes are relevant to the selected apadānas:—

(i) *Subhūti* [Thera-Apadāna].—For a short account of his life, see *Psalm of the Brethren*. "In the days of *Padumuttara Buddha*, aeons earlier, when this Thera was said to have made the resolve that determined the rest of his existence, he was named *Nanda*" (*ibid*). In the Apadāna he is, however, named *Kosiya*.

(ii) *Khemā* [Therī-Apadāna].—*Khemā* came of a ruling family of *Sāgala* in the *Madda* country. It is said that when she was born, the whole city attained the state of blissfulness ('*khemā*') and that is why she was called *Khemā*. She became the chief queen of *Bimbisāra*. She was very proud of her physical beauty. Once she went on a pleasure trip to *Veluvana*, where her vanity was quelled by the Master showing by his supernatural powers an exquisitely handsome woman transformed into a hag before her eyes. At this she realised the frailty of human beauty and forthwith became an Arhat through the grace of Buddha. Later on, she became the Chief of Buddha's female disciples. In the *Aṅguttara* (I.88) and the *Samyutta* (II.236) *Khemā* is mentioned as the noblest specimen of womanhood worthy of emulation.—*Sāgala* (modern *Sialkot* in the W. Punjab) is mentioned as the capital of the *Madra* in Pali canonical literature and as the capital of king *Menander* in the *Milinda-paṇḥa*.

9. CONQUEST OF CEYLON [Mahāvamsa].—Here we have an account of the conquest of the island of *Lāṅkā* by an Indian prince named *Vijaya*, who was the first Aryan king of Ceylon. "He was the eldest of the thirty-two sons of *Sihabāhu*, king of *Lāla*, and of *Sihasiṃhali*. Because of his evil conduct he, with seven hundred others, was deported by the king, with their heads half-shaved. Their wives and children were deported with them. The children landed at *Naggadīpa* and the women at *Mahilādīpaka*. *Vijaya* and the other men landed at *Suppāraka*, but were obliged to leave owing to the violence of his supporters. They reached Ceylon on the day of Buddha's death (see verses 1-3), received the protection of the deva *Uppalavanna* and thus escaped destruction by the *yakkhas*." The text narrates how *Vijaya* founded the city of *Tambapaṇṇi*.

*Vijaya's* ministers, *Anurādha*, *Upatissa* and others, founded separate colonies, named after themselves. *Vijaya* married a daughter of the *Pandū*



king of Madhurā and was consecrated King of Ceylon. He reigned for thirty-eight years and was succeeded by Paṇḍuvāsudeva. Ajātasattu and Vijaya were contemporaries.

There is difference of opinion regarding the location of *Lāṭā*. According to some scholars, it is the ancient kingdom of Gujrat, the 'Larka' of Ptolemy, while according to others it is 'Rāḍha' of Bengal.—There is reference to *Sirisavatthu* as a goblin city of Tambapanni in the *Valāhaṣṣa-Jātaka* (No. 196).

10. **PATHAMA-DHAMMASAMGĪHĪ** [*Mahāvamsa*].—The earliest known account of the First Buddhist Council is to be found in Chapter XI of the *Vinaya Cullavagga*. For further information on the subject the *Dīpavamsa* and the *Mahāvastu* should be consulted, as well as the introductory section of Buddhaghosha's *Sumaṅgalavilāsinī* and *Samantapāsādikā*. Dhamma (Doctrine) and Vinaya (Discipline) were the two broad divisions under which the traditional teachings of Buddha and his immediate disciples were collected. The Nikāya and Piṭaka divisions were probably out of the question at that stage. The Theras of the First Council are, however, known to have discriminated nine types of literature, *Nāvaṅga Saṭṭhu-sāsana*. The Council became otherwise known as *Pañcasatika*. The authenticity of the tradition of this council was doubted by Oldenberg on grounds which are now longer upheld. [See Kern's *Manual of Indian Buddhism*.]

11. **DUTIYA-DHAMMASAMGĪHĪ** [*Mahāvamsa*].—Chapter XII of the *Vinaya Cullavagga* contains the oldest account of the Second Buddhist Council. For other accounts, see Kern's *Manual of Indian Buddhism*. Here the most important term needing explanation is *dasavatthūni*, wrongly rendered 'the Ten Transgressions'. Transgressions were indeed many, but the case against the *Vajjiputtaka bhikkhus* was tried under 'ten issues', and the *vatthus* were the separate issues under which the case was tried. For an explanation of each issue, read Chapter XII of the *Vinaya Cullavagga*.

12. **TATIYA-DHAMMASAMGĪHĪ** [*Mahāvamsa*].—The account of the Third Buddhist Council is historically important, first for its clear reference to serious schismatic developments within the Buddhist Saṅgha, and secondly for its description of the circumstances that led to the compilation of the *Kathāvatthu* (Points of Controversy), which stands out as a great book of Buddhist controversies of the time. The internal evidence of that work indicates that it was compiled in an age when Buddhism as a religion was still confined within the territorial limits of the Middle Country. The fact of the occurrence of schisms is clearly referred to in

three copies of Asoka's Schism Pillar-Edicts,—one at Sarnath, another at Kosambi and the third at Sanchi.

13. DESPATCH OF MISSIONARIES [*Mahāvamsa*].—This extract gives the credit to Thera Moggaliputta Tissa for the idea of despatching missionaries to all quarters of India for the propagation of the *Saddhamma*. His project had no doubt the full approval and support of Asoka himself. The names of the missionaries sent, the places to which they were sent and the different appeals made in different places according to appropriate canonical texts, are mentioned. A prose account of the missions is given in Buddhaghosa's *Samantapāsādikā* [introductory portion]. Asoka in his Rock Edict XIII refers to the sending of *dūtas* to all parts of his empire, to five Greek principalities in the north-west and to Cola, Pāṇḍya and other southern countries. For epigraphic evidence in support of the Buddhist tradition about the despatch of missionaries, see Geiger's translation of the *Mahāvamsa* [introductory portion].

14. ASOKA'S VISIT TO MAHĀBODHI [*Mahāvamsa*].—This piece contains the sequel to the story of Thera Mahinda's conversion of Ceylon to Buddhism. Two things were needed to fulfil the object of Mahinda's work: (1) the planting of a branch of the Bo-tree as a living symbol of the *Saddhamma*, and (2) the presence of a Theri from India to confer ordination on the women of Ceylon seeking admission to the Holy Order. Hence arose the necessity of sending an envoy to Asoka. Ariṭṭha, the nephew of King Devānampiya Tissa of Ceylon, was deputed as messenger. Therī Saṅghamittā, daughter of Asoka, was persuaded to go over to Ceylon. Asoka himself undertook to proceed to Bodh-Gayā to secure a suitable graft of the great Bo to be transferred to Ceylon. This is the only occasion of his visit to Bodh-Gayā recorded in Pali. Asoka in his Rock Edict VIII speaks of his pilgrimage to 'Sambodhi' (the site of the Bo-tree) without any reference to the purpose of the visit mentioned above. According to the *Divyāvadāna*, the purpose of Asoka's pilgrimage to Bodh-Gayā, as to other holy places, was to pay homage to and mark out those spots with enduring signs for facility of location by future visitors.

15. SELECTIONS FROM THE UDĀNA.—The *udānas* or 'inspired utterances' of Buddha have, not without reason, been classed as a distinct type of poetical composition. These stanzas, as distinguished from the bulk of the verses in the *Dhammapada*, are rather reflective than didactic in tone. Here the note struck is deeper.



The first three stanzas form a group by themselves, emphasizing as they do three aspects of the one and the same truth. The term *Sahetudhamma* stands for *Paṭiccasamuppāda*. The fourth stanza suggests a definition of *brāhmaṇa* corresponding to that in the *Dhammapada* (*Brāhmaṇa-vagga*, verse 6). Among other qualities of a Brahmin *par excellence*, he is expected to be well-versed in *Vedānta* (*Vedantagā*). It is important to note that *Vedānta* occurs just as another significant term for *Brahmarāda*. The *Vedānta* referred to here must have been the earlier *Vedānta* of the *Upanishads*. The fifth stanza has a bearing on the customary practice of the *Jatilas* of the *Gayā* region of purifying themselves by four modes of bathing in the *Phalgu* and the *Nairājanā*. [See *Jatila-Sutta*, *Udāna*, I, 9]. The meaning of the stanza may be clearly brought out in the light of the *gāthās* of *Puṇṇikā* and the verses in the *Vatthūpama-Sutta* [*Majjhima-Nikāya*]. The seventh stanza contrasts *paraṇasatā* (=slavery) with *issariya* (self-mastery), the former being a painful and the latter a happy condition. Some light on the subject may be thrown from the piece—*AJĀTASATTU'S VISIT TO BUDDHA*. Read stanza 8 together with the *Kodha-vagga* of the *Dhammapada*. With the second half of stanza 9, compare *Dhammapada* (*Paṇḍita-vagga*, verse 6): *Selo yathā ekaghano vātena na samirati*. Stanza 11 can be traced to *Dīgha-Nikāya*, II, pp. 49-50 (*Mahāpadāna-Suttanta*) and the *Dhammapada* (*Buddha-vagga*, verse 7). Stanza 12 occurs also in the *Dhammapada* (*Niraya-vagga*, verse 1). In stanza 15 we have an effective presentation of the simple teaching of the *Dhammapada* (*Danda-vagga*, verse 1):

Sabbe tasanti dandassa, sabbe bhāyanti maccuno,  
attānaṃ upamaṃ katvā na haneyya na ghātaye.

Stanza 20 inculcates the advantage of destroying the very root of immoral desires instead of worrying about their outer manifestations (*pariyutthānas*). If there is no root, there is no possibility at all of overgrowth. The same truth has been differently expressed in the *Dhammapada* (*Taṇhā-vagga*, verse 5):

Yathā pi mūle anupaddave dajhe  
chinno pi rukkho punar eva rūhati,  
evam eva taṇhānusaye anūhate  
nibbattati dukkham idam punappunam.

With *devā pi naṃ pasamsanti* etc. cf. *Dhammapada*, *Kodha-vagga*, verse 10, second half. Stanza 22 is a noteworthy description of the state of *saṃādhi* called *saṃhāvedayita-nirodha*. Stanza 23 has its explanation in the *Aggi-Vacchagotta-Sutta* [*Majjhima-Nikāya*, No. 72].